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# Concordia Theological Monthly



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# Concordia Theological Monthly

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# Concordia Theological Monthly

VOL. XXVIII

OCTOBER 1957

No. 10

## Truth in the Inward Parts

By RICHARD LUECKE

### A Sermon for Three Speakers on Justification by Faith<sup>1</sup>

CENTER. We wish to talk a little, first, about the Christian Gospel,  
and what it means to say that we are "justified by  
faith."

There are many ways to talk about the Reformation of  
the sixteenth century;  
but for us now, at this hour and in this place, let us say  
that this is what the Reformation was about.

---

<sup>1</sup> This sermon was presented at the Reformation Festival vespers in the Princeton University Chapel on Sunday, November 4, 1956. "Right," "Left," and "Center" refer respectively to speakers standing in the pulpit, at the lectern, and at the head of the chancel stairs.

The sermon seeks to address the Gospel, understood as "justification by faith through grace," to a particular yet current and popular campus attitude or pose. It speaks to the concern for "truthfulness," or for personal integrity and freedom, where all traditional statements are in question, and shows the "point of contact"—and the "point of conflict"—between Christ and that. It does not attempt to treat the other side of the coin, namely, the concern for the "truth of statement" in the Scriptures and then in the Confessions and in theology—also essential emphases of the Reformation.

The service was held at a time when the appearance of a politically controversial figure before a student debating society had stirred a widespread discussion of academic freedom and authority. The Aquinas chaplain had raised the issue of "church and university" by insisting that the trustees and administration should exercise authority on the basis of certain "higher truths" which are actually universally accepted only in the Roman Church. Secular groups on campus were for subjecting the voice of the church, and all dogmatic authorities, to free discussion among scholars and students. Therefore the particular applications of "justification by faith" to the relationship of church and society, and of church and university, in the closing sections.

So important is the truth behind this phrase, "justified by faith,"  
that one of the apostles said: "There is no other Gospel."

This Martin Luther said again:  
that where this truth is held, there is the church;  
that while it held him fast, he did not leave the church  
— the church left him.

He could even say about the day he stood alone at Worms:

"That day I *was* the church."

The claim is that this truth is the discovery, and rediscovery,  
which must bring a reformation to the church  
not just in 1520, but in every year;  
and, indeed, in every day to human lives like yours  
and mine.

The trouble with the formulation "justified by faith"  
is that its words sound strangely in our ears.

Men do not talk much now of "sin" and "grace."

Such words appear to beg the question,  
implying "God" and "what God wills" and "what God does"

(what possible experience can give sense to words like that?).

Today we ask more frequently a question about "truth" and "meaning":

Where in terms of our experience can we find a truth that matters,

a truth "relevant for life"?

Where, if anywhere, is to be found

that truth which gives the meaning to our days and years,

and which illuminates our nights

(even our nights of wondering about the truth)?

To my right is one who has an answer, who (as it seems to some of us)

has *all* the answers.

To my left is one who has no answer, who sometimes  
(as it seems to us)  
no longer cares.

RIGHT. The truth is ours if only we are willing to accept it!  
It comes to us in propositions resting on authority,  
statements received, preserved, and passed down by  
our fathers.

These propositions are forever true and cannot be  
gainsaid.

For with them is a record of God-filled events:

Exodus and Sinai;  
Constantine and Gregory;  
Valley Forge and Gettysburg.

"How odd of God to choose the Jews?"

Or Rome?

Or this God-favored land?

—Odd first of all to us! And yet He did.

In proof of this we have the witness of our fathers,  
their sacred writings, and our way of life.

"Abraham is still our father; we have Moses and the  
prophets;  
we are free, having never been in bondage yet to  
any man . . . !"

"Holy church is still our mother; therefore we possess  
the truth,  
and those who learn are safe with her . . . !"

"The founding fathers brought forth a new nation;  
with it the way of life for us — and for all men;  
for her we live or die, and wait to see her cities gleam,  
undimmed by human tears . . . !"

The race, the church, the nation, is our mother.

Through her we *have* the truth.

And it becomes a heresy or treason now to raise again  
the question.

LEFT. Then heretic or traitor I must be!

I deplore your view of truth, and of its source,  
not only on the ground of its inequity to *me*  
(how shall I, apparently abandoned as a child,  
choose among those mothers which you named?);  
but chiefly on the ground that it destroys *your*  
freedom.

Where has freedom flown when a man may not examine  
the propositions which he holds, the ways of life  
which he pursues?

When there is enforced or out-of-hand rejection  
of other statements, other ways of life?

Those propositions which you call the truth, if taken so,  
prove not to be a truth which liberates.

They become instead tools of suppression,  
prevent the honest search for truth,  
and split the minds of seeking men  
between a loyalty to group and sincerity to truth.

What you really seek is not the truth but *safety*  
in a race or church or nation of identical twins:  
Where every deviator is a heretic or a "security risk,"  
where books must be indexed or burned,  
where intelligence itself is suspect,  
where persuasion turns to persecution,  
crackerbarrels become powderkegs,  
and coexistence turns to coextinction!

This is not freedom.

Look to your history, you will see  
it is not even safety.

And the consequences of your view give me reason to  
attack it, finally,  
even in the name of truth.

CENTER. Remember here the words of Jesus:

"Your father Abraham rejoiced to see My day; he saw it  
and was glad.

If you were his true children, you would do as he did;  
but instead you seek to kill Me. . . .

Therefore you are really children of another father,  
 the father of the lie, in whom there is no truth,  
 who was a murderer from the beginning. . . ."

Truth present or disclosed in this or that God-filled event  
 or stated in a text which men have hallowed  
 —even though this text *be* that event—  
 never can become *our* truth merely by inheritance,  
 but only by some new participation.

Tradition and its statements *without this*  
 bring along demonic bondage  
 —demonic in its claim, its pride, its hurtfulness.

LEFT. It's too late now to talk at all of "truths received,"  
 of revelations having as their signature the name  
 of God.

I'm sure you've heard: the gods are dead!  
 —The gods which in the past gave sanction to the  
 pale-gray virtues,  
 common morality, and our homey sentiments,  
 gods held and dispensed by priestly men,  
 gods in a box.

To be sure such gods sometimes appear today:  
 sometimes in tablet boxes, from which doses may be  
 taken  
 for relief of headaches;  
 sometimes in boxes wrapped in bunting, from which  
 they are produced  
 to bless the nation's or the party's previous intents  
 and purposes;  
 sometimes in school lunch boxes, where loyalty to  
 God, to nation,  
 and McKinley High get all mixed up in one moist  
 sandwich.

—Nevertheless they're all quite dead.

Whether we celebrate their death with grief or with relief  
 (I celebrate it without undue grief),  
 we must proceed with all deliberate speed to lay  
 their ghosts.

The old authorities are gone, the wells of value all  
dried up.

Man simply *is*, with little certainty of what he is or what  
he ought to be.

We must *choose* what we will be, without sure guidance  
from the past  
or firm hope for the future.

This is our "dreadful freedom": we *must* choose  
(no choice at all is still decision).

This is our "anguish": for in choosing for ourselves  
we choose partly for all men and for the world.

Our feeling of "abandonment": for the gods who used  
to choose  
such things for men are now all dead.

And our "despair": because no choice of ours will matter  
very much;  
the consequence of any choice will soon run itself  
into the ground.

There are no answers; there is only Pilate's question,  
"What is truth?"

He alone is true who asks but does not answer.

Please do not raise the old rejoinder that "no answer" *is*  
my answer.

My truth is in my question and my questioning.

CENTER. At the moment of this question, Jesus said:

"Everyone who is *of* the truth hears My voice."

"He who is of God hears the words of God," He said;  
"the reason why you do not hear them is that you are  
not *of* God."

The question "What is truth?" was proper once, is proper  
now, for every man.

Within the depth of every honest doubt the search for  
truth is still alive,  
and the need for being true is still affirmed.

One who asks in earnestness is grasped and led by truth  
as yet unstated,  
rejects all idols, trusts what is above, beneath them.

And in another moment he will prize, as do few others,  
that revelation which alone enables this,  
and all statements which express it.

RIGHT. Do not be deceived!

In a moment we will see him wash his hands of all  
concern for truth!

Such is the fate, if not the intent,  
of all who ask anew the question "What is truth?"

No man can bear for long the freedom he describes —  
it leads to madness  
or returns him soon again to carelessness for truth  
or to indifference.

Look at the exponents of his views!

His literary lights describe their "dreadful freedom"  
while seated at their ease in coffee houses.

His teachers occupy endowed, upholstered chairs,  
while lecturing about the unlecturability of life.

His novelists write books for cultivated readers,  
his dramatists write plays for a theatergoing set,  
who are willing to pay well for cool and detached  
glimpses  
at a way of life at once too hot and cold to be  
embraced.

So there he sits with other undergraduates

— all of them dressed in Brooks Brothers flannels  
and cordovan shoes,  
all of them cinches for membership soon in the  
chamber of commerce,  
all sipping at coffee or something just a bit stronger —  
and talks late in the night about "anguish," "despair,"  
and the "meaninglessness of existence"!

What is *really* the attitude there is only a mixture,  
a muddling through:

a little bit of what he calls *my* dogmatism  
— at least in matters where agreement is in fashion  
(as in matters economic or political);  
a little bit of what he calls *his* skepticism

— at least in matters where conformity is *not*  
in fashion  
(as in matters of religion);  
and a shrewd method of juggling the two, which  
postpones for now,  
and forever if need be, the issue of truth.<sup>2</sup>

One thing is certain: the truth is not made by *our*  
acceptance,  
nor unmade by *our* rejection of it.

It is *we* who are made or unmade by *truth!*

One is not "true" who, though he does not perpetrate,  
will still *abide* a crucifixion.

You ask, "What is truth?" — Do you think that asking  
this question will hide you?  
avert that judgment which fell on the one who first  
asked it?

Will not even history say about you — if any are present  
to hear —  
that finally there was no washing your hands of the  
issue of truth?  
Reminding your children — if any — only of what  
you did, or did not do,  
with the truth you *received?*

CENTER. Twofold, then, is the temptation:  
to sacrifice freedom for a truth which is not truth,  
or to sacrifice truth for a freedom not freedom;  
— to find truth too soon, or postpone it forever.

With this bag of tricks we all are seduced.

We all are concluded in error.

As clear as any perception of what it means to be true  
is our awareness of failure to be it.

We have not in fact "the pureness of heart to seek that  
one thing."

---

<sup>2</sup> There is some rhetorical dependence here and elsewhere in this section on a sermon by Paul Tillich entitled "What Is Truth?" in *The New Being* (New York: Charles Scribner's Sons, 1955), pages 63—74.



Accepting the counsel to "be," we have not "the courage to be."

We acknowledge a truth or a trueness  
which, for fear or for favor, we make into a lie  
— *even while* we construct by our arts a golden calf  
to take its place.

For while we accept or while we reject, our minds are  
turned  
not outward toward truth, but inward on self;  
and so we distort in the interest of self.

By no resolution of mind can we break this circle of  
mind upon self.

What is needed is not our resolve but a rescue!

*How shall a man be justified, be rectified, made right,  
made true?*

This was the question which drove the reformer to strip  
through  
each semiassurance suggested by others — including  
the church of his day,  
each easy neglect proposed by himself.

In the depth of his anguish, aloneness, despair, his tossings  
with guilt  
— implied in them, causing them —  
still lived and stirred the One who is true.

The source of his deepest unrest became the only source  
of its cure.

It was here that for him Jesus Christ came alive,  
through whom came truth *and* grace.

The Word of Forgiveness came home to him here,  
where no other could come.

And the Spirit of Truth returned with that Word of  
Forgiveness!

In no other way, but through grace and forgiveness  
by God,  
was the self set aside.

No effort by self, no self-striving, self-seeking, could ever  
have done this.

He rediscovered the Gospel as "justification by faith,"  
as final acceptance through "grace alone,"  
acceptance accepted by "faith alone."

LEFT. So God is to be resurrected after all!  
Brought back to mollify awareness of some guilt,  
postulated by some wish for cleansing or forgiveness!  
How soft of God! Like some indifferent king or some  
indulgent father,  
to forgive time and again his foolish subjects, or the  
weakness of his children.

How soft for us! To have our cake and eat it too!  
This is folly to the wise, courageous man,  
and a shallow end of human dignity.

RIGHT. How soft indeed! At least we both agree against this  
central fellow.  
Though each in separate ways: you oppose him in the  
name of high humanity;  
I oppose him in the name of high religion!  
His doctrine is a scandal to the pious.  
Are we to be religious without effort?  
Are all our Godward efforts now in vain?  
To what purpose is God's grace, if not to help us try  
a little harder  
to *become* religious and *achieve* perfection?

CENTER. We may, of course, reject the grace of God; but let us  
not misunderstand it.

This forgiveness, this acceptance, is not soft, not  
shrugging or indifferent;  
but prizing us, encompassing our whole dilemma —  
even our rejection,  
providing a new stance — the only one in which  
the problem of the self is overcome,  
and raising to the utmost the requirement in human  
life,  
while it forgives.

It finds its basis and its statement in the Cross!  
How strange at first, the way of Christ with us—but  
then, of course, how true!  
A man is grasped and held by faith when he leaves mere  
faithfulness  
and believes in God.  
A man learns how to love his brother when he drops  
pretensions to be loving  
and learns that he himself is loved.  
A man is freed for open and constructive work within  
the world  
when he knows he is not saved by working.  
A man learns how to face the facts and seek the truth  
when he learns that his success does not depend on  
what he finds.  
A man is freed from all "religiousness"  
in the moment he is reached by true religion.  
One of you wants *less* religion; one of you wants *more*.  
If we once allow the grace of God, we find He gives  
us both!

## JUSTIFICATION AND JUSTICE

LEFT. All these ancient questions of religion leave me somewhat  
tired.  
They only lead to so much talk, and so much loss of time  
which might otherwise be given to the problems  
which we have in hand:  
to social problems crying for solution, and to actions  
needed in the state.  
Such detached preoccupation with the questions called  
"religious"  
seems opposed to public welfare.  
One flees into the little lighted house of faith and  
repudiates the world  
to listen to the voice of God.  
It's only one step further then to talk about "the right  
to suffer,"

to say that private charity's the thing,  
 that sacrifice should do the duty of the craft of justice.  
 The time has come to end all that, to subordinate religion  
 to society.

The "free society" must become the new religion.  
 The voice of the people must become the voice of God!

RIGHT. But action for society presupposes knowledge of man's  
 highest end.

The church is bearer of such knowledge and safeguarder  
 of that end.

Government must then subserve the church  
 and make its work one aspect of the process of  
 salvation.

The sword is given to the state to use for one who holds  
 both swords.

Rulers must be judged for piety, for loyalty to church and  
 to tradition

— that the voice of God may rule the rulers!

CENTER. You confuse in separate ways what must be held distinct:  
*justification*, which is the gift of God to men,  
 and *justice*, which is the work of men for God.

Government *cannot* effect salvation, either for the ruler  
 or the ruled;  
 but it is this very fact (of grace alone and faith alone)  
 which lifts men from preoccupation with their own  
 salvation  
 for truly public service.

Not a multitude of rams, nor rivers of the sacrificial oil,  
 can close the ear of the Almighty to the cry of the  
 neglected poor.

The smoke of such neglectful sacrifice offends the nostrils  
 of the Lord Most High.

But justified by faith alone, we are free from such offense  
 to God and man  
 to serve the cause of justice.

We are also free from seeking to be justified *through*  
public favor.

We are free to love — and politics becomes "love at  
a distance."

Knowing the distinction between the body of the justified  
and the body politic,  
we know what can, what cannot, be expected of  
a nation,  
and are not given to the quick and total solving of all  
social problems.

In brief: "They serve the cause of justice best who know  
it does not justify."<sup>3</sup>

Rulers are not qualified by piety,  
but only by their skill in fabricating justice.

The church may help provide good magistrates;  
but magistrates as such do not subserve the church.

Church and state are good for one another,  
so long as they are not at ease together:  
so long as church is not subjected to society, nor  
government to church  
— as you in turn seem to propose.

This is the reason why we prize our freedoms under law:  
freedom of faith because justice alone can never  
justify;  
freedom to speak because no man's voice can be the  
voice of God!

#### FAITH AND LEARNING

RIGHT. Let us return at last to the first question about learning:  
to the great and ancient issue about "faith" and  
"reason,"

to the relationship between the truths of faith and  
truths propounded in our sciences and letters.

If you like, it is the issue of the church and university.

---

<sup>3</sup> This sentence and certain other phrases in the closing sections of this sermon are by way of the sprightly discussion of Justification by Faith by Alexander Miller in *The Renewal of Man* (Garden City, N. Y.: Doubleday and Co., Inc., 1955), especially chapters 5 and 6, pages 103—145.

For those who hold the faith, some section of the truth  
is closed,  
some propositions are forever true.

We have them in the teachings of the church,  
authoritative and received.

Must not acceptance be demanded, then, and loyalty  
required,  
of all who teach?

What otherwise will happen to our youth and to their  
unformed minds?

I tell you, irreligion will result, alien politics, or radical  
economy.

Some limit must be placed upon discussion by the  
immature,  
on whom they hear and what they read.

They are in danger where the teachings of the church  
are not fully understood, not properly presented, or  
opposed.

They place themselves in jeopardy wherever teaching is  
no more than secular,  
where the community of faith does not control the  
community of learning.

LEFT. Our procedure, then, is simple: pious alumni should now  
capture  
the committee of trustees, smoke out all the atheists,  
extract some oaths of faith and loyalty from all the  
other faculty,  
and proceed to have a Christian university!

Only who would seize the board of trustees next!

And how could this be called a "university," which  
(by definition)  
must provide a meeting place for diverse views, and  
not a select few.

I know nothing about a body of "closed truth," about  
propositions now on ice.

For me it is all open: an unending process  
of hypothesis, refinement, rejection, and beginning  
over.

This procedure requires open minds and free discussion,  
that errors may be soon detected and that truth may  
triumph.

Within the university, the community of learning stands  
above  
communities of faith.

CENTER. What I have to say should now be clear.

We must distinguish between faith, which saves,  
and all statements and opinions, which do not.

We need not desperately fear a conflict of opinions,  
or differences in statement,  
for faith sustains even during siftings of opinion,  
and while statements are suspended and examined.

Within the university free discussion must prevail,  
not because the truth will always triumph,  
but because it always stands the chance of being  
rediscovered  
while debate exposes error.

There is one special sense for us, but only one, in which  
the truth is "closed";  
namely, that there is true-being, present and disclosed  
in Jesus Christ,  
that we may come to share again the being of the  
truth  
by death and resurrection of ourselves through grace.

Statements testifying to this truth are "true" for those  
who share it,  
and may show limits within which this truth finds its  
expression or is told.

In every other sense the truth is open: every factual  
proposition  
(even statements based on this experience of grace)  
may be refined, revised, or find restatement with each  
passing day.

To deny this is no act of faith, but something close to unbelief.

Surely the last atheism is to fear the facts,  
as the last sin is against the Spirit.

We look, then, to a wholesome tension between church and university.

Each has a separate function to perform; neither can concede it to the other:  
the *church* transforming, freeing human minds, and raising up  
a new community by proclamation and a sharing of God's grace;  
the *university* a company of unrestricted scholarly inquirers,  
"a meeting place for diverse views," as you have said  
(the most the church can ask is for an invitation to the meeting).

Each remaining true to its own nature may indeed perform  
some little service for the other:  
men of science, or of letters, checking the pretensions of the theologian  
to finality of statement;  
the church defending freedom for the scholar  
when it comes, now and again, under attack.

And who will say the church may not raise up the freest scholars  
for our sciences and letters?

— Men liberated from the ancient force of self and fear and law and death,  
which otherwise must lead to seizing statements of the truth too soon  
or to giving up the search for them at all.

Men free to follow facts wherever they may lead,  
and to hear the voice of truth wherever it may speak;  
to leave to the devil whatever is false,



and to "welcome new truth like an angel from heaven."

The pursuit of learning does not bring salvation from such forces;

but that pursuit is best conducted by the saved,  
by those who know there's no salvation in it.

There is a prayer we sometimes say in church  
with which I hope you'll let me close.

It reads: ". . . that we may never be disdainful  
of whatever is true in that which is old;  
nor refuse to receive whatever is true in that which  
is new;  
but loving Thee with our whole mind,  
rejoice in the accumulation of all true knowledge  
and use it in the service of our fellow man. . . ."

RIGHT. "That we may never be disdainful  
of whatever is true in that which is old!"

LEFT. "Nor refuse to receive  
whatever is true in that which is new!"

CENTER. The collect closes with an indication  
of the way in which this finally can be done:  
"Through Jesus Christ, Thy Son, our Lord!"

Princeton, N. J.

# A Critique of Aulen's *Christus Victor*

By GEORGE O. EVENSON

ONE of the most significant theological books published in recent decades is *Christus Victor* by Gustaf Aulen. In it he suggests that there are three main ideas or theories of the atonement: the classic, the Latin, and the subjective-humanistic. That which makes the book both significant and controversial is the author's contention that the authentic Scriptural doctrine of the atonement is the classic idea, that Luther was an exponent of the classic idea, and that therefore the orthodox Lutheran doctrine of the atonement differs markedly both from Scripture and from Luther. Aulen asserts that "the doctrine of Lutheranism became a very different thing from that of Luther."<sup>1</sup> The translator in his preface informs us that "Dr. Aulen shows how sharp is the contrast between Luther and the Lutherans" (p. ix). Hence *Christus Victor* faces us with an insistent challenge to seriously re-examine and re-evaluate the "traditional" Lutheran doctrine of the atonement. That the question cannot be avoided is made clear by Edgar Carlson's assertion that Aulen's view of the atonement is in the main taken for granted in present-day Lundensian theology (*Seminarian*, pp. 36 f.).

This article is only incidentally a defense of the doctrine of the vicarious satisfaction. It is primarily a criticism of the methodology and theology presented in *Christus Victor*. This critical position does not mean that this reviewer finds nothing to commend in the book. In it there is much for which to be thankful. It rejects the subjective, humanistic views of the atonement. It stresses that God is the Reconciler and the Reconciled. It stresses the reality of the devil. It stresses the victory of Christ over the powers of evil.

Yet it is possible to overemphasize one aspect of truth to the point of distorting the truth. This is the basic fault of *Christus Victor*. It exaggerates one truth of Scripture to the neglect—denial almost—of another truth of Scripture without which Christ's "victory" would not be real.

This study will first consider Aulen's methodology in the book, then his theology as it is presented there. To emphasize the

<sup>1</sup> For a description of the works cited see the appended Bibliography. The numbers in brackets refer to the 1945 edition of *Christus Victor*.

fact that this critique is not a lone voice, we made considerable use of the findings of others.

The classic idea of the atonement is defined thus:

Its central theme is the idea of the Atonement as a Divine conflict and victory; Christ—Christus Victor—fights against and triumphs over the evil powers of the world, the "tyrants" under which mankind is in bondage and suffering, and in Him God reconciles the world to Himself. . . . It describes a work of salvation, a drama of salvation; but this salvation is at the same time an atonement in the full sense of the word, for it is a work wherein God reconciles the world to Himself, and is at the same time reconciled. The background of the idea is dualistic; God is pictured as in Christ carrying through a victorious conflict against powers of evil which are hostile to His will. This constitutes Atonement, because the drama is a cosmic drama, and the victory over the hostile powers brings to pass a new relation, a relation of reconciliation, between God and the world; and, still more, because in a measure the hostile powers are regarded as in the service of the Will of God, the Judge of all, and the executants of His judgment. Seen from this side, the triumph over the opposing powers is regarded as a reconciling of God Himself; He is reconciled by the very act in which He reconciles the world to Himself. (Pages 4 f. [20 f.])<sup>2</sup>

To bring the problem into sharp focus, Aulen says that the victory is the satisfaction, while "traditional" Lutheran doctrine says that the satisfaction is the victory.<sup>3</sup> According to Aulen's

<sup>2</sup> Cf. also Aulen's book *The Faith of the Christian Church*, translated from the 4th Swedish edition by Eric H. Wahlstrom and G. Everett Arden (Philadelphia: The Muhlenberg Press, 1948), pp. 223 ff.

<sup>3</sup> Leander S. Keyser defines it thus: "The evidence indicates that the Lutheran doctrine is, first, that Christ wrought out a perfect righteousness for us by His active keeping of the law, His fulfilling of it both in the letter and the spirit; and this perfect obedience is the righteousness which is imputed to us when we accept it by faith; second, by His sufferings and death, that is, His passive obedience, He endured the punitive consequences of our transgressions in our stead, and thus upheld and satisfied the law of eternal justice which had been violated by man's sins; third, the whole gracious plan of atonement had its origin in the paternal love of God, and was carried out in time through the winsome power of His love. Christ did not make atonement for sin to win for us God's love, for it was divine love that sent the only-begotten Son into the world and that sustained Him in His atoning work; but the atonement was meant to uphold God's moral universe founded in absolute righteousness, and thus prevent an antinomy between divine love and justice" (pp. 28, 29).

classic idea of the atonement, Christ died to defeat the powers of evil and thus to secure for man deliverance from them; the "traditional" doctrine holds that Christ died to make satisfaction for man's sin to the demands of God's holiness and thus to secure for man forgiveness and eternal life. Two such radically different interpretations of the meaning of the death of Christ involve far-reaching consequences. Which interpretation is correct?

It is important to know not only *what* conclusions a research scholar has reached but also *how* he has reached them. It is significant that Aulen's *methodology* in this book is characterized by several grave faults. In the first place, his book abounds in sweeping, bold assertions without adequate proof. For example, he asserts that the classic idea of the atonement dominates the whole of Greek patristic theology from Irenaeus to John of Damascus as well as the thinking of the Western fathers (p. 37, 39 [53, 55]). Obviously space does not permit here an analysis of the patristic writings; so the testimony of other scholars is brought forward as evidence. Writing before *Christus Victor* appeared, A. A. Hodge (pp. 273—282), Alfred Cave (p. 332), and George Foley (pp. 15 ff.) deny that the church fathers taught primarily the classic idea. Writing after its appearance, and taking cognizance of it, Theodore Dierks (pp. 153 f.; cp. pp. 44 f.) and William J. Wolf flatly deny Aulen's assertion. The latter declares that "Aulen's *Christus Victor* theme is only one of perhaps four chief themes that relate salvation and atonement to each other in this period. . . . It is obvious that no one concept can be singled out as 'the classic idea.' Aulen misleads us when he implies that it had a definite content, with widespread agreement as to its nature" (pp. 94, 102).

The foundation of Aulen's classic theory is the assumption that it dominated the patristic period. His argument in his survey of the New Testament is based on the a priori probability "that if [*italics in original*] the classic idea of the Atonement dominated the whole patristic period . . . *then* [*italics in original*] it is altogether likely that the classic idea will be found to be firmly rooted in Apostolic Christianity. It would be in the last degree improbable that an idea of the Atonement which was unrepresented in the Apostolic Age should suddenly emerge in the early church and

there win universal acceptance" (pp. 77 [61 f.]). But that classic idea did *not* dominate the patristic period; it did *not* win universal acceptance. Is it unfair to use Aulen's own argument to conclude that the further conclusions he reaches are much to be doubted?

A second example of Aulen's use of sweeping assertion is seen in his attack on the "Latin doctrine." For instance, he asserts: "Thus the implication of the Latin theory, that the work of God in the Atonement is interrupted by an offering made to God from man's side, is radically opposed to that which is the very centre of Luther's thought—namely, that there is no way by which man may go to God other than the way which God Himself has made in becoming man" (p. 121 [137]). But in his defense of Anselm, who according to Aulen first fully developed the Latin theory, John McIntyre of Australia declares: "It is *sola gratia* that is St. Anselm's theme, and only the most unsympathetic and superficial reflection upon his argument could yield any other conclusion. . . . For St. Anselm the Atonement was an outflowing of Divine Grace, unmerited by man and granted as God's greatest gift to him in Jesus Christ" (pp. 199, 203).

Both McIntyre (pp. 196 f.) and Leonard Hodgson charge that *Christus Victor* presents a docetic Christology. The latter, who is Regius Professor of Divinity at St. Edmund Hall, Oxford, affirms that "Bishop Aulen succumbs to the besetting temptation of transactionists, the temptation so to emphasize the godhead of the Redeemer as to reduce the manhood of Christ to a passive, indeed to a docetic, role. . . . The result is . . . a docetic Christology" (p. 147).

A third example of the use of sweeping assertions by Aulen is seen in his discussion of Luther, of whom he asserts that he "stands out in the history of Christian doctrine as the man who expressed the classic idea of the Atonement with greater power than any before him. From the side-line of the Latin theory he bends right back to the main line, making a direct connection with the teaching of the New Testament and the fathers. Thus is his claim to be regarded as, in the true sense of the word, catholic. But he is a solitary figure. The doctrine of Lutheranism became a very different thing from that of Luther" (pp. 121 f. [138]).

Aulen admits that generally Luther has been regarded until

recently as an exponent of the "traditional" view of the atonement, but he asserts that now it is being discovered that this is not true. Hence it is significant that such recent writers as Sidney Cave (pp. 179—184), Philip Watson (pp. 124 f.), and Edgar Carlson (*Reinterpr.*, pp. 178—180), men who are sympathetic to Aulen's view of the atonement, agree that it is not correct to hold that Luther taught only the classic conception of the atonement. Gordon Rupp takes a position contrary to Aulen by quoting with approval the statement by Zeeden that "the orthodox view of Luther in the seventeenth century did remain in an unbroken tradition of faith, with the age of the Reformation. . . . With all its one-sidedness, it comes fundamentally closer to the real Luther than all the modern 'Luther Renaissance' with its many-sided source criticism" (p. 16).

Aulen's method is seen in his extensive quotation from Luther's exposition of Gal. 3:13 (pp. 105 ff. [121 ff.]). In making the quotation he omits the portions that speak of Christ as our Substitute, who makes satisfaction to the Father for us. It is a basic principle of hermeneutics that a passage of Scripture is to be interpreted in its context and in the light of the whole. This principle is equally valid and necessary in the study of Luther's writings.

No one can read much of Luther's writings without discovering that he speaks much of Christ's conflict and victory. But how, according to him, did Christ gain His victory? Luther answers in 1539:

Luther wants good works, but they are not to have glorious, divine *idiomata*, so that they make satisfaction for sin, reconcile God's wrath, and justify sinners. These *idiomata* belong to Another, Whose name is "Lamb of God, that beareth the sins of the world." Yea, verily these *idiomata* should be left to the blood and death of Christ. (V, 231)

The pope . . . should . . . hold with us that even the good works done according to God's commandments cannot help men to righteousness, to the blotting out of sin, to the attainment of God's grace, but that this can be done only by faith in Christ, who is a king of righteousness in us, by His precious blood, death, and resurrection, whereby He has blotted out sins for us, made satisfaction, reconciled God, and redeemed us from death, wrath, and hell. (V, 260)

This emphasis is *not* lacking in his exposition of Gal. 3:13. In fact, it is so marked that the framers of that statement of orthodox Lutheran doctrine, known as the Formula of Concord, conclude the discussion of justification by directing everyone "for the proper explanation of this profound and chief article" to "Dr. Luther's beautiful and glorious exposition of the Epistle of St. Paul to the Galatians" (FC, SD, III, 67).

A second characteristic of Aulen's methodology in *Christus Victor* is his peculiar exegesis of Scripture. He dismisses such passages as Mark 10:45, Eph. 1:7, and 1 Peter 1:18 with the remark that they are variations of the idea of Christ's conflict and victory. He declares that Hebrews teaches the classic idea of the atonement because of 2:14 ("that through death He might destroy him that had the power of death, that is, the devil"), and because of the fact that it presents Christ's sacrifice as God's act of sacrifice. He ignores the fact that 2:14 is only a passing reference and does not express the dominant theme of Hebrews. The theme which is emphatically set forth and developed in the letter is stated in 2:17: "Wherefore it behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful High Priest in things pertaining to God, to make propitiation for the sins of the people" (ARV).

A highly remarkable feature of Aulen's discussion of Paul's teaching on the atonement is that he scarcely mentions, and that only in passing, justification by faith. The same silence is found in his discussion of Luther. Yet he asserts explicitly that Paul and Luther regard atonement and salvation as one and the same thing (pp. 71, 119 [87, 135]).

Aulen makes it plain that one of the superior features of the classic idea of the atonement is that in it God transcends, breaks through, breaks in pieces, the order of justice and merit (pp. 71, 79, 113 [88, 96, 129]). Therefore Rom. 3:24 ff. gives him trouble. He admits that it is a crucial passage, but argues that it does not support the Latin doctrine of the atonement, because it lacks "the idea that the Divine justice was to receive adequate satisfaction for man's default, through the payment made by Christ on man's behalf. According to that doctrine the offering is made to God from man's side, from below; in Paul it is the Divine Love itself that

makes the redemption" (p. 72 [88 f.]). In a footnote he quotes Wrede as saying that the passage contains nothing inconsistent with the fundamental Pauline thought, that "it is God's own Love itself that, the enmity being ended, brings to pass atonement and peace." The point of that quotation is that something else has brought to an end the enmity between God and sinners, and that Christ's redeeming work follows upon that to bring to pass atonement and peace. But the simple sense of Rom. 3:24 ff. is that it was Christ's propitiatory sacrifice that effected the reconciliation. The Anglican scholars Sanday and Headlam unequivocally affirm:

It is impossible to get rid from this passage of the double idea (1) of a sacrifice; (2) of a sacrifice which is propitiatory. . . . And further, when we ask, who is propitiated? the answer can only be "God." Nor is it possible to separate this propitiation from the Death of the Son. Quite apart from this passage it is not difficult to prove that these two ideas of sacrifice and propitiation lie at the root of the teaching not only of St. Paul but of the New Testament generally. (Page 91)

How different this is from redemption by triumph. This crucial passage does not support the classic theory of the atonement.

In discussing Paul's doctrine, Aulen asserts that the latter counts the Law among the tyrants which hold mankind in bondage (pp. 67 ff. [83 ff.]). Ragnar Leivestad pointedly comments:

The law is not in any respect on a level with sin and death. Paul indignantly refuses to coordinate the law and sin (Rom. 7:7). The law is certainly "the power of sin," "apart from the law sin lies dead" (Rom. 7:8), but what fully reveals the sinfulness of sin is precisely the fact that it could cause the death of man by means of that which is essentially good (Rom. 7:13). It is exactly when the law is seen in its aspect as "the power of sin" that its holiness and righteousness are most emphatically stressed. . . . It is an exaggeration to count the law as an essentially evil power, allied with sin and the devil. Even as a tyrant the law represents the justice of God. (Pages 153 ff.)

There are incidental statements in Leivestad's book which are regrettable, but the primary material reveals solid and careful study. His conclusions conflict strongly with Aulen's contentions. His book is neither an examination of, nor an answer to, *Christus Victor*. But on the basis of his detailed examination of Scripture



he specifically declares that "this 'classic idea of the Atonement' does not by any means play such a prevalent part in New Testament thinking as Aulen has contended in his famous study" (p. 302, n.).

Similar is the conclusion of another contemporary scholar, the English Methodist Vincent Taylor: "The idea of a victorious conflict over hostile powers . . . recently has found renewed expression in the writings of G. Aulen and S. Cave. Each of these theories represents only a part of St. Paul's teaching, and, as we have seen, one which is not integrated with his main contentions, with the result that their adoption, as the basis of a modern theory, entails the neglect of the greater and more important part of his theology" (pp. 100 f.).

The conclusion from the above evidence — and much more that could be adduced — is that Aulen's methodology in *Christus Victor* has been tried and found wanting. It is also the contention of this review that the *theology* presented in the book is deficient. One of the key statements of the book is here examined in more detail. It reads thus:

It is important, above all, at this point to see clearly that this work of salvation and deliverance is at the same time a work of atonement, of reconciliation between God and the world. It is altogether misleading to say that the triumph of Christ over the powers of evil, whereby He delivers man, is a work of salvation but not of atonement; for the two ideas cannot possibly be thus separated. It is precisely the work of salvation wherein Christ breaks the power of evil that *constitutes* [italics in original] the atonement between God and the world; for it is by it that He removes the enmity, takes away the judgment which rested on the human race, and reconciles the world to Himself, not imputing to them their trespasses (2 Cor. 5:18). (Page 71 [87])

The decisive phrase in this statement is: "It is precisely the work of salvation wherein Christ breaks the power of evil that *constitutes* the atonement between God and the world." It is decisive, because it poses the crucial question, "Why did Christ die?" "Traditional" Lutheran doctrine and Aulen agree that Christ died to redeem man. But why did man need to be redeemed? The former declares, "Because he was a guilty sinner who has to face a holy God."

Aulen answers, "Because he was an unfortunate victim of the powers of evil." The former affirms that atonement, redemption, reconciliation, consists in this, that Christ died as man's Substitute to make satisfaction to a holy God for man's sins. Aulen answers that atonement, redemption, reconciliation, consists in this, that Christ died to defeat the powers of evil. The former holds that there is no triumph over the powers of evil apart from Christ's satisfaction for man's sin and that this satisfaction is the triumph. Aulen answers that no satisfaction for sin is needed but that the triumph over the powers of evil is the atonement: "It is precisely the work of salvation wherein Christ breaks the power of evil that *constitutes* the atonement between God and the world."

Does it? Not according to Scripture. An integral part of the Second Corinthians passage referred to by Aulen is verse 21. This verse is Scripture's statement as to *how* God accomplished — that is, what *constitutes* — the work of atonement and reconciliation. Here is the statement: "Him who knew no sin He made to be sin on our behalf, that we might become the righteousness of God in Him" (RSV). Christ as our Substitute took our sins upon Himself that God might be able to reckon us righteous. This is the reason why God is reconciled to the world and does not reckon unto men their trespasses. Even word studies lead to this conclusion. Herman Cremer states that

καταλλάσσειν denotes the New Testament divine and saving act of ἀπολύτρωσις, insofar as God Himself, by His taking upon Himself and providing an atonement, established that relationship of peace with mankind which the demands of His justice had hitherto prevented. . . . It practically includes, though not in and for itself, the scripture ἱλάσσεσθαι, to atone, to expiate; and it signifies the reconciliation brought about by expiation. . . . While ἱλάσσεσθαι aims at the averting of God's wrath, καταλλάσσειν implies that God has laid aside or withdrawn wrath. . . . In καταλλάσσειν, stress is laid upon the truth that God stands over against mankind as ἀντίδικος, and as such nevertheless established a relation of peace. The subject of ἱλάσσεσθαι is not God as ἀντίδικος towards man, but man represented by Christ, God as He in Christ represents the world. . . . Καταλλάσσειν denotes the removal of the demands of God's justice; ἱλάσσεσθαι, that

satisfaction of them whereby their removal is attained. (Pages 92 f.)<sup>4</sup>

Aulen's error is not his claim that Scripture lays great stress on the triumph of Christ over the powers of evil and on the believer's triumph in Him. His error is his contention that this is the work of redemption. Scripture does not teach that Christ redeemed us merely by triumphantly overwhelming the forces of evil. It teaches that Christ redeemed us by taking the guilt of our sins upon Himself and dying for us, by suffering for us the wrath of God's holiness against sin. The problem was not the possibility that Satan had replaced God as the almighty one. The problem was *sin*. It was the sin problem that Christ settled by perfectly fulfilling God's Law on our behalf by His sinless life and by paying with His death the penalty for the guilt of our sins, the wages of which are death. Therefore when a sinner is united to Christ by faith, the holy God sees nothing to condemn, Satan has nothing to accuse of, and death has no further claim. Luther does speak of God's Law and God's wrath, together with sin, death, and the devil, as enemies from which Christ delivers mankind. Obviously they belong in the category of enemies, not because of inherent similarities — how blasphemous such a charge would be — but because of an external factor. This factor is man's sinfulness. Hence Christ triumphs over these enemies by what He does with man's sin. The substitutionary death of Christ is the atonement.

Any explanation of the atonement that fails to emphasize the fact that Christ by His death made atonement for our sins is not a full doctrine of the atonement. Four principal answers have been given to the question, "Why did Christ die?": (1) to atone for the sins of men; (2) to defeat the evil powers to which men are in bondage; (3) to reveal the incomparable love of God; and (4) to call men to repentance and to inspire them to noble living.

All these answers are found in Scripture. But any one of them apart from the others is incomplete. Sin is more than an evil power to be defeated, for sin makes sinners guilty before God. Until that guilt is atoned for, the triumph over evil powers is of no real value. Sinners need more than a demonstration of God's love; they need

<sup>4</sup> An excellent study of these and other salvation words is found in Leon Morris, q. v.

to be delivered from the guilt of their sins. Sinners need more than a powerful inspiration to noble living; they need first of all salvation from their sins. The full statement of the doctrine of the atonement includes all these answers. But central and basic is the truth that Christ died to atone for our sins.

1 John 4:10 is a fundamental atonement passage. It reads: "Herein is love, not that we loved God but that He loved us and sent His Son to be the Propitiation for our sins" (ARV). This is the reason why Christ came. Because He has made propitiation for our sins, God for His sake forgives sins. This is the promise of the Gospel as well as of the Sacrament: "This is My blood of the covenant, which is poured out for many for the forgiveness of sins" (Matt. 26:28). Rich in meaning is the word of dismissal, as found in the *Lutheran Hymnary* and spoken to those kneeling at the Communion rail: "Our crucified and risen Lord Jesus Christ, who now hath bestowed upon you His holy Body and Blood, whereby He hath made full satisfaction for all your sins, strengthen and preserve you in the true faith unto everlasting life" (p. 15). The blood reminds us, too, of the heavenly scene: "These are they who have come out of the great tribulation; they have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God and serve Him day and night within His temple" (Rev. 7:14 f., RSV). "And they have conquered him [Satan] by the blood of the Lamb and by the word of their testimony, for they loved not their lives even unto death" (Rev. 12:11, RSV).

Certainly there is victory in the atonement, as the passages just quoted indicate. With Paul we exclaim: "Thanks be to God, who gives us the victory through our Lord Jesus Christ" (1 Cor. 15:57, RSV). Insofar as the theme of victory has been slighted, let us be thankful that Aulen has re-emphasized it. In a day when "enlightened" people regard the devil as a figment of the imagination, let us be thankful that Aulen has reaffirmed his dread reality. Let us be thankful, too, that he knows and proclaims the victory of Christ over Satan and other evil powers. But the message of victory must not be given an exaggerated and improper place in the doctrine of the atonement. The essential aspect in this doctrine is that Christ took upon Himself the guilt and penalty of our sins,

as our Substitute, and by His death restored us to God's favor. This is the doctrine of the vicarious atonement, or vicarious satisfaction. This, and not the classic idea, is at the heart of the genuine Christian faith. It can never be separated from it.

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# Visitation Evangelism in American Churches

By A. KARL BOEHMKE

(Concluded)

## *Evaluation of the Visitation Method*

IN keeping with the proposition that it is impossible for any one evangelism method to apply perfectly to any and all circumstances, consideration is now given to points of strength and weakness in the basic visitation procedure. What was this evangelism technique capable of contributing to the work of the church and the ongoing program of the kingdom of Christ? What may have been expected of the plan but should not have been required? Reduced to its barest essentials, visitation evangelism was this: (1) laymen, (2) visiting prospects in their homes, (3) to appeal for decision to Christian faith and life. Evaluation is made under three corresponding headings: (1) the use of lay strength, (2) the appeal to decision, and (3) the problem of integration.

1. *The Use of Lay Strength.* When pastors of the churches were asked their opinion regarding points of strength and weakness in the visitation method, the factor of strength they most frequently mentioned first was the use of lay power. One might have expected pastors first to judge the plan from other points of view; but not so. The harnessing of lay potential for evangelistic endeavor was considered of chief importance. There was perceived in the replies a note of jubilation, a sense of pastoral relief, that a method could be found for exercising and expressing the body of Christ in this way.

Mass evangelism methods depended largely for their appeal on a limited number of prominent speakers, with the individual Christian, for the most part, affected passively. The visitation method, working from the opposite direction, sought its base of operational strength in the broad group of men and women composing the church membership. It put laymen to work in the crucial task of winning people. The effort was considered beneficial in three respects:

a. The witness borne by laymen speaking to other laymen in regard to Christ and the Christian faith was considered to be more

effective than the witness of the pastor. The prospective member's reaction is taken to be: "The clergyman is a professional religionist. You would expect him to speak about religion. This layman comes with no vested interest; he must be genuinely interested in the faith and in me." That such an effect is actual has been demonstrated by Shope in his study of 120 persons won to church membership in Pittsburgh in 1947. In a large majority of instances lay influence was shown to have been more effective initially in the winning of new members than was any direct exertion on the part of pastors.<sup>1</sup>

b. Accruing to the participating member himself, the spiritual gain was considered equally important. No longer was the layman a mere passive observer in the pew; now he was co-participant in the campaigns of the Kingdom. To him belonged also the spiritual rewards of the campaign: a refurbished faith and a re-awakened consecration. The replies of pastors indicated the conviction of some that such benefits in themselves, without any other gains, would be justification for use of the plan.

c. Beyond the benefit pertaining to prospect and participant, there was seen also a strengthening of the broader base of lay membership. The church constituency at large was seen to experience a more direct involvement in the affairs of the Kingdom, as they supported the program with their prayers and were concerned with the more mechanical features of the method.

The utilization of lay strength thus appeared to stand solidly to the credit of the visitation plan.

2. *The Appeal for Decision.* A second basic feature of the visitation method was the appeal for decision. Visitors entered assigned homes, in order to appeal for a decision to believe in Christ and to join the church. Was such procedure valid? Could any or all commitments gained through such procedure be expected to remain firm and permanent and to lead to increasing consecration and a fuller expression of Christian faith? The question involves a basic issue within the philosophy of evangelism.

<sup>1</sup> John H. Shope, "The Agencies and Techniques Used for Winning New Members for the Protestant Churches in Allegheny County, Pennsylvania, in 1947" (the University of Pittsburgh: an unpublished doctoral dissertation, 1949), passim.

Evangelism, whether defined in a broad or in a narrow sense, implies a bringing to decision for or against Christ. The World Council of Churches, at Amsterdam, defined exangelism, in part, as "... the privilege of so making Christ known to men that each is confronted with the necessity of making a personal decision, Yes or No" (Crossland, p. 148).<sup>2</sup>

The intent of the evangelism method, whatever its form, is to provide a setting in which such confrontation may take place, the invitation be extended, the decision made. Sweazey writes: "People are naturally inclined to put off making up their minds until some crisis forces them to it. Evangelism arranges for that crisis" (p. 125).

To ascertain the optimum time and setting for such appeal to decision is a problem of both prime importance and extreme difficulty. Varieties of religious experiences make the process of religious commitment infinitely complicated. Zahniser describes the difficulty:

Conversion should not be prematurely sought or urged. . . . To urge decision too soon is likely to result in suspicion and antagonism or to produce a nominal decision which has little depth of meaning. . . . This does not mean at all, pressure should never be made for such decisions. It certainly should. It is only a question of when it should occur. Few cases will be brought to decision without more or less of it. Delayed conversion can frequently be brought through by persistent urging by the right person at the right time in the right way. Nor does it mean that one should ever hesitate to give a word of testimony for Christ to a comparative stranger when the opportunity is afforded, or even to press for a decision for Christ if he finds a background of Christian training and understanding. What is being impressed here, is that there is a psychological process which must be permitted to work itself out. (*CE*, pp. 93 f.)

The visitation evangelism program was seen to blanket relatively large numbers of individuals in a short span of time. As commonly practiced, it called for the appeal to decision in every instance. Workers were instructed not to regard their mission as

<sup>2</sup> For details see Bibliography.



accomplished unless they had extended the call to faith in Christ and to church membership.

Such procedure would undoubtedly find some whom Zahniser describes above. Having procrastinated in spiritual matters, or having been brought to the point of decision through some other channel or even through the brief interview itself, they might be ready to say yes or no to Christ and His kingdom. At the same time such standardized, blanket procedure would, in all likelihood, force the issue on others poorly prepared at the time of visitation for making such a far-reaching decision. The result for some, presumably, would be a perfunctory decision, in effect an obstacle to possible later wholehearted commitment to the Christian life. One pastor referred to such ill-timed appeal as "a burning over of the ground." The briefly trained and largely unskilled lay worker would find himself hard pressed for the discernment necessary to judge the spiritual ripeness of the time. Instruction to call for decision in every case would lead some workers simply to take refuge in the mechanics of the plan, short-circuiting real spiritual purpose and appealing for mere church membership.

Here the widely accepted use of the decision card appeared to work to the detriment of the method. One secretary instructed his workers:

When you feel that the prospect is ready to act, take your pencil and check the decision you want him to make. Hand him the card with a pencil, have him read the requested decision, and ask for his signature. This visualizes the proposition, and a pencil in his hand helps him to act. If he hesitates, visit about the decision while he is looking at the card. If he offers to return the card unsigned, suggest that he keep it because you hope he will soon be ready to make his decision. At any moment when he is convinced and his conscience and judgment indicate what he should do, he may decide. If the workers tactfully present the decision card near the close of every friendly visit, they should return with the recorded decision of forty per cent of all their prospects. (Black and Woodbury, p. 6)

In all fairness it should be stated that this instruction was preceded by information concerning the deeper spiritual purposes of the visit. Here the question arises whether spiritual purpose could

well survive if such mechanical procedure were left to unskilled workers. The average lay visitor in whose hands the success or failure of the program rests probably is not able to resist the temptation to neglect the evidence of things hoped for in favor of the more immediate evidence of names carried back to the membership roll.

This blanket appeal for quick decision without fear and trembling as to the individual's spiritual need appears to be a basic shortcoming in the visitation plan as commonly advocated.

It is being overcome, in part, by the National Christian Teaching Mission, which is gaining in strength on the American scene. Its method, an outgrowth of an educational mission in the Presbyterian Church, U.S.A., was adopted by the Federal Council of Churches in 1944 and developed under the principal leadership of Harry C. Munro, Harry M. Kalas, and Paul L. Sturges. Here the emphasis was on spiritual *cultivation* of the prospect, in anticipation of subsequent commitment of faith. Its objectives were, first, to draw the person to be won into the fellowship of church organizations, where ties of friendship might be established and the processes of Christian living observed; then to draw him into the educational program, where the implications of commitment might become more thoroughly understood; and, finally, to assist in integrating him, with the aid of fellowship ties already established, into the ongoing program of the church, once commitment was made.

The National Christian Teaching Mission and visitation evangelism were seen, in effect, to be complementary methods, each addressed to a specific area in the evangelism process. The teaching mission emphasized spiritual cultivation and conditioning, while visitation evangelism stressed the process of commitment itself. Under the evangelism program of the National Council of Churches, use of the two methods in combination was advocated, with the further addition of the preaching mission technique. A schedule such as the following was proposed: first, a teaching mission, extending over a twelve- or fifteen-month period; then, a visitation evangelism program, conducted in one week's time; and, finally, an inspirational preaching mission. Under such a plan, it seems, visitation evangelism would be conducted on a more

limited basis than normally. It would carry the appeal for decision to those whose spiritual background and needs were more thoroughly known.

A moderate and cautious use of visitation evangelism, in combination with other methods of spiritual cultivation, might lessen the danger of "burning over the ground" and direct the bold vigor of its appeal for decision into the most effective channels in the work of the Kingdom.

3. *The Problem of Integration.* The final point of evaluation considers the need for integration of newly won Christians into the program of the Christian church and community.

Apparently visitation evangelism was able to touch powerful springs of psychological and social appeal within the urban culture. It viewed the home on the urban scene in the light of its function as a unit of consumption in the industrial economy. Borrowing techniques from the business world, it knocked at the door to gain an entrance for Christ. It considered the problems of the urban family—the pressures of working and buying under the impersonal market system, the disintegrative stresses under the associational patterns of daily existence. Then, through the lips of ordinary laymen, it offered the Christian faith as a transcendent and integrative answer to those problems. The reaction was powerful. Men and women willingly committed themselves to what appeared to meet their deep-seated needs.

But if the Christian faith was, indeed, to be an integrative force in the face of disintegrative problems, then the newly won Christians must themselves be integrated into the program of the church and the Christian community. The end of evangelism was not a single transaction. Here, by virtue of its limited philosophical objective, visitation evangelism was often allowed to lose much of what it had appeared to gain. Pastors were quick to admit that between the process of commitment in the home and a further expression of the Christian faith in the church and community life a great gulf existed. Books such as Archibald's *Establishing the Converts* indicated the growing awareness that the evangelism method could be successful only to the point that the churches were able to lead their converts forward to a full expression of the life in Christ.

At the time of survey, churches were again experimenting. One church, through its department of spiritual life, was now advocating workable methods for the reclaiming of inactive members. "Deeper life Sunday," "deeper life pledge cards," "see you in church," and "give God a chance" programs sounded vaguely reminiscent of the evangelism experiments of the 1920's. It was seriously to be doubted whether such extensions of mechanical method could answer the basic problem involved.

Here again the slowly rising influence of the National Christian Teaching Mission was observed. With its particular emphasis on church orientation as well as on education this method appeared to be addressing itself more squarely to the basic problem; it was speaking with growing force in an area where visitation evangelism was unable to speak.

Again it was in combination with complementary methods of evangelistic endeavor that visitation evangelism appeared best able to bring its compelling social leverage to bear for the work of the Kingdom.

Farmington, Mich.

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## HOMILETICS

### *Outlines on the Ranke Epistles*

#### TWENTIETH SUNDAY AFTER TRINITY

##### REVELATION 2:1-7

The text speaks about the church in Ephesus. This city was famed for its temple of Diana, one of the seven wonders of the world; it was a great trade center, a growing city.

This was a privileged church. Among its leaders were such men as St. Paul, Timothy, and the apostle John. The opening verse of our text tells us that Jesus walked in her. This hallmark of the Ephesus church is shared by all our churches. So every church is a privileged church. Theme:

#### Let a Privileged Church See to Its Life

##### I. *The Church at Ephesus had good and bad qualities*

This is true of our church, too. We can, with profit, compare the good and the bad in the Ephesus church with the good and the bad in ours. We shall see similarities and differences.

##### A. Here are the features Jesus finds commendable in the church at Ephesus.

1. He commends the toil and labor of the Ephesian Christians (v. 2). The Ephesians apparently worked hard for Jesus and did not grow weary of their toil. Probably the impact of the great Paul had much to do with this ("in labors more abundant").
2. Jesus likes their patience and endurance (v. 3). These people, when required to suffer for Jesus, were willing to "take it." Playing on the word "bear" ("bear suffering" and "not bear evil men"), Jesus points to the next trait he finds praiseworthy.
3. Jesus likes the way they reject evildoers and false prophets in Ephesus (vv. 2, 6). The Nicolaitans are named (would permit Christians to eat meat sacrificed to idols and indulge in heathen immoralities).



B. After pointing out the virtues of the Ephesian Christians, Jesus puts His finger on their bad points.

1. The Christians at Ephesus had abandoned their first love (v. 4). Cp. Eph. 5:23-33. We are reminded of Israel's lapses.
2. Then Jesus says they should remember this love (v. 5). He wants them to think of what produced it (Summarize the Gospel as they heard it from Paul). And in order that they might realize what a precious thing they have lost, they are to think again about what that first love brought into their lives: peace in assured forgiveness, hope, power for spiritual victory, etc.

II. *After drawing this portrait of the church of Ephesus, Jesus focuses attention on two very good reasons why she should pay attention to her life*

A. He voices a threat.

1. "I will remove your lampstand from its place" (v. 5b, RSV). He will put an end to the church.
2. "Unless you repent" (v. 5c, RSV). Since Ignatius in his letters later speaks favorably of the Ephesians, they must have repented at this time.

B. Our gracious Lord Jesus quickly follows up the threat with a promise.

1. The tree of life—life with God—in Paradise is the prize (v. 7b).
2. It is for him who conquers (v. 7a). Here this means especially: It is for him who keeps the first love.

Remember Him who produced the first love in you. Remember this Jesus in the hearing and reading of the Gospel and in Holy Communion.

Pittsburgh, Pa.

ROBERT BANNON

## TWENTY-FIRST SUNDAY AFTER TRINITY

### REVELATION 2:8-11

You cannot tell much about a runner from the way he performs at the beginning of a race. When he is still full of energy and when the going is easy, even an inferior athlete can look good. It is toward the end of the race that hearts are pounding and muscles are aching and lungs are gasping for air. It is at this point that you can see what

a runner is made of. A winner drives ahead despite his weariness and pain. A loser falters and fades and may even drop out altogether. Things are much the same in the race of the Christian life. The most revealing point of the contest is not the beginning when interest and enthusiasm run high. It is not the smooth and easy places in the course. It is the tight spots, the suffering, and the final test of death that show what we are really like. Not a flashy beginning but a steady performance during tribulation and a strong finish our Lord is looking for. If we are faithful to Christ despite suffering and death, we shall attain everlasting life hereafter. Those who get the crown of life are those who are

### Faithful Unto Death

#### *I. The devil tries to make us falter by means of suffering*

- A. We suffer. At various points of our lives, and especially as death draws near, we are apt to experience pain and difficulty. In our text St. John refers to the tribulation and poverty and blasphemy that the Christians of Smyrna were going through on account of the opposition of the Jews (v. 9). For the present at least, we are not called up to suffer much on account of our faith, but nevertheless we do continue to suffer.
- B. This suffering is the work of the devil (v. 10). He wants to make us falter, become bitter toward God on account of our suffering, and even lose our faith altogether. He succeeds all too often. We are inclined to think that because we are Christians, we ought to be better off materially than other people. We think that God owes this to us, and if things do not go smoothly, we feel that He has let us down.

#### *II. Faithfulness leads to the crown of life*

- A. We should be faithful to God—keep trusting Him, loving Him, worshiping Him, and serving Him despite our suffering. We should not be afraid of suffering, but should accept it confidently; we should conquer all temptation and fear. Instead of turning away from God in bitterness, we should keep turning to Him for encouragement and strength. Even death should not cause us dismay.
- B. "Be thou faithful unto death, and I will give you a crown of life" (v. 10). If we are faithful, we shall receive a glorious reward. When the race is over and life is through, we shall stand in the winner's circle and wear the champion's crown.

For us death will not be the end, but a wonderful beginning. It will not lead to a second and even worse death (v. 11), but rather to eternal life. From the tribulation of this world we shall pass through death into the joy and peace of heaven.

### III. *Christ wins for us the crown of life that we obtain*

- A. We do not earn the crown of life that we receive. We do not pay for our place in heaven. Even very strong and faithful believers are not good enough to deserve eternal life in the presence of God. At our best we are still weak and unworthy sinners. God knows that we are never completely faithful.
- B. "I will *give* thee a crown of life" (v. 10). What we cannot earn for ourselves, Jesus Christ has won for us and wants to present to us as a free gift. The only reason why any of us can hope to reach heaven is this divine generosity. In Christ God Himself has made up for whatever we lack. He has atoned for all our sins and shortcomings through the death and resurrection of His own dear Son (v. 8). The price He paid for your crown of life was His own blood and the bitter agony of soul that He endured while hanging upon the cross.

On the day of your confirmation or Baptism you promised God the same kind of faithfulness that He asks for in this text. It was an exciting moment, no doubt, when you began the race of your Christian life. By now perhaps the excitement is gone, and your life has become a hard and painful struggle. For your inspiration and encouragement your Lord speaks to you again today. He urges you to stick to your promise, to hold to Him, despite your suffering and trouble. After all, your crown of life is guaranteed by His own blood, shed for you on the cross. The race will soon be over, and the crown of life will be yours. No matter what may come, be faithful.

St. Louis, Mo.

MILTON L. RUDNICK

## TWENTY-SECOND SUNDAY AFTER TRINITY

### REVELATION 3:1-6

"Wake up, America!" This was the theme of the message of Dr. Victor E. Swenson, Lutheran missionary to the Chinese for 44 years. In his final report to a church convention this summer, he stated: "Americans are too rich, so they don't need God. Here there is a great longing for more money, more automobiles, more land, more gadgets

... not enough stress on the spiritual values that built this nation." The text has a similar message for the church at Sardis. The description fits many parishes in America today. Every church needs to realize that the two alternatives it faces are: to die or not to die. Every church needs to be watchful that it may remain a living church, a dynamic force for God; and that it does not come to be like the church at Sardis.

### A Dying Church

#### I. *What makes a church a dying church?*

##### A. Death at Sardis.

1. The city of Sardis. Ancient capital of Lydia; well fortified, cliffs on three sides, narrow lane on fourth side. Easy to defend, called the "city unconquerable." King Croesus, "the richest man in the world." Gold panned from the sands of the river Pactolus. The city was captured in 495 B.C. by the Persian king Cyrus. The soldiers who were to guard the city were off guard, careless, asleep.
2. The church at Sardis. Little known, only Biblical reference in text. Like other letters in Revelation 2 and 3, addressed "unto the angel," the messenger, the preacher; through him, to the members (v.1). "I know thy works." God always knows. "Thou hast a name that thou livest" — good reputation, favorably known, good front, perhaps resting on past laurels. No scandalous evils — just asleep, useless, hopeless, degenerated — "thou art dead."

##### B. Death at "Crossroads," U. S. A.

1. The danger of dry rot. How is it in your church? What is happening at your "crossroad of America"? How green is God's vineyard in your midst? Dry rot always a danger. The engineers and building contractors made their report on No. 10 Downing St., London, the home of the Prime Minister: "It is a house of ruin; not worth repairing; dry rot in the wood; condemn it; tear it down; destroy it." "Nonsense!" cried Prime Minister Harold Macmillan. "It will stand another 200 years." God warns (v.1). How do we react? "Nonsense!" "Nothing wrong here; all is well; impressive membership; well-known, good reputation." *Theology Today* reports on survey in Ohio, denomination unnamed: "Average congregations; typical members" — 20% never attended; 40% never gave; 90% never had family prayers; 95% never

gave tithe; 95% never invited anyone to share Christ. A nurseryman with this kind of dry rot in his orchard would sharpen shears and saw; he would cut, prune, and trim until dead branches are gone; fruit-bearing branches could produce better. Cf. John 15, parable of vine and branches. Some dry rot in every church.

2. Reasons for dry rot not stated, but implied in commands given.

- a. Formalism. "Be watchful and strengthen . . ." At Sardis, lip service, cold hearts, meager works. Cf. Matt. 7:21-23: "not everyone . . . Lord, Lord . . ." God's work will not be done by automation; demands more than "Milltown" approach of phlegmatic, nonchalant carelessness; involves more than "Sunday social routine" from 11 to 12 noon.
- b. False profession (v. 3a). The church's message: sin, grace, love, Savior. The church's business: preach the Gospel, administer the Sacraments, forgive and retain sins. Cf. "Office of the Keys." When God's business is pushed aside for suppers, fellowship, entertainment, social routine, this warning is needed.
- c. Sin (v. 3b). "And repent." "All have sinned" (Rom. 3:23). "Dead in trespasses" (Eph. 2:1). All apart from God, as Prodigal Son (Luke 15:32ff.). Sin is basic cause of all evil, all dry rot, spiritual death. Sin leads to death, damnation, despair in hell. Not a pretty picture, a dying church.

II. *What makes a church a living, dynamic force for God?*

- A. Be watchful (v. 2). "Awake, thou that sleepest," awake from indolence, stupor. Heed the warning, "watch and pray" (Matt. 26:41). "Be sober, be vigilant . . ." (1 Peter 5:8). "Strengthen . . . things . . . remain" (v. 2). Be stirred to vigorous action before the "smoking flax" is quenched.
- B. Remember . . . hold fast (v. 3). Gospel heard and Sacraments received; redemption, reconciliation, offered in Word; peace, security, and hope are ours in Christ, our "great High Priest" (Heb. 4:14). "Hold fast." One thing needful.
- C. Repent (v. 3). No other way to God than that taken by penitent thief, Prodigal Son, publican. Some scientists call sin an "upward stumble in man's progress"; philosophers, "goodness in the mak-

ing"; sociologists, "disagreeable hindrance to the smooth ongoing of the social machinery"; psychologists, "egotistical abnormality" for which man is not responsible. No matter what they say, sin is still the curse of curses. Thank God, there is forgiveness! Sin's debt is paid by the crimson coin of Christ's blood; sin's darkness is dispelled by the "Light of the world"; sin's burden was shouldered by the "Lamb of God"; sin's poison was dissolved by the healing balm of the cross; sin's nakedness was covered by the "robe of Christ's righteousness" (1 Cor. 15:3; Rom. 5:20, 21; Is. 53:6).

Turn to Christ in faith. Without Him, no hope (John 14:6). With His help, as the faithful remnant in Sardis (vv. 4, 5), we shall walk with Him in white; shall be clothed in white raiment; our names will be written in the book of life, and with the angels we shall glorify and praise Him. As the other letters, this one closes with a plea (v. 6). The Word of God is all-important to a living church. It alone can replace dry rot with a dynamic faith which gives life today, tomorrow, and forever. So hear the Word; listen to the message of God; hold fast what He gives. Then it does not matter when (v. 3) Jesus comes "as a thief," or at what hour He might take us. We shall be ready. We shall be ready to live, and not to die.

Omaha, Nebr.

ELMER E. MUELLER

## TWENTY-THIRD SUNDAY AFTER TRINITY

### REVELATION 3:14-22

Churches are getting rich. Their buildings are big business. They work with the best techniques of mass media and public relations. They compete with the increase in population and plan their work like generals mapping out military campaigns. Is that the whole story?

#### What Is the Church That Is Truly Rich?

##### I. *It must be the church of Jesus Christ*

- A. The church, throughout the world or in a given place, consists of people who are attached by faith to Jesus Christ and by love to one another. Jesus is the "Beginning of the creation of God" and is Maker and Head of all things to the church, Author and Finisher of its faith and fellowship. Cf. Eph. 2:10; Heb. 12:1ff.
- B. The church in any given place consists of people in whom the Word of Christ is making its headway to the end that it pos-

sess and share forgiveness of sins through His redeeming work. He is "the faithful and true witness."

II. *It must be a church that is zealous*

A. The horror of lukewarmness.

This comes where a church says, "I have need of nothing." It is not a lukewarmness of not doing anything; an activistic group threshing about with much busy-ness can be lukewarm in the sense of the text. It is not a lukewarmness of liberal or vapid beliefs; an orthodox church, serene in the possession of the truth, can be lukewarm. The horror of lukewarmness is that God spues the church out; it has ceased being a church, fed by the life of God and doing the business of God (v. 16).

B. The zeal that is essential:

1. Repenting (v. 19); possessing, and seeking to possess, the new, constantly renewed, mind of Christ Himself, and producing the "fruits meet for repentance."
2. Overcoming (v. 21). This implies conquest of lethargy and self-satisfaction and conquest over the trials of faith that come with persecution and the lure to the idolatries of the world.

III. *It must be a church that uses the way to zeal*

A. This begins with using God's prescriptions to reveal need.

1. The trial by fire (v. 18); the chastisement of God (v. 19). It is God's way of impressing: only God can give, guard, guide.
2. The discernment of need, "eyesalve" (v. 18), in terms of God's own judgment; the church must preach the Law to itself.

B. This continues with putting to work God's own fulfillment of need.

1. The recognition that even in chastisement God loves, and hence that it makes rich (v. 18, 19). Cf. Heb. 12:1-15.
2. Strengthening the righteousness in Christ, which is His gift through faith in the redeeming work of Christ; "white raiment" (v. 18; cf. 7:14) of those who have come through the tribulation. This means confronting Christ's redeeming work and seizing upon forgiveness in such a way that the

faith that justifies is sustained day by day; the church's program of Gospel and Sacrament.

C. This implies a continuing response to Christ's seeking.

1. The picture of v. 20 does not imply the Arminian or synergistic (William Holman Hunt, "The Light of the World," "The doorknob is on the inside") presumption that our response begins with ourselves.
2. But the heart of the picture is the knocking and the voice of Christ, which stirs the heart to the response. What does He say? "I will come in to him and will sup with him and he with me." He offers Himself as the food of life, Himself in His redeeming act. That not merely begins life, in conversion, but sustains it richly through every trial, out to "overcoming" (v. 21).

The church that is truly rich may not look rich in terms of plant, average annual income of its members, or size. But it will be unmistakable in the zeal with which its members seek to possess Christ and to be clothed in the treasure of His righteousness; and in which they keep the faith firm against every attack of idolatry. This will be the church that is doing the church's business of sustaining life in its people and offering it to those without.

St. Louis, Mo.

RICHARD R. CAEMMERER

## THANKSGIVING DAY

### 1 TIMOTHY 6:6-10

Thanksgiving Day — a long-established American tradition. "A good thing" in the estimation of most Americans. Christians certainly affirm the intention of the day. We must recognize, however, that a general day of Thanksgiving can be misleading. It can lead to the idea that thanksgiving is something within reach of the natural man. We Christians recognize that thanksgiving is a grace, a product of the Holy Spirit in the new man. For God to produce this finest flower of faith, He must remove many spiritual impediments in the human heart. We want to explore and discuss one of the most dangerous of these impediments today:

Christians Should Be Content in Order to Be Able to Thank God  
for His Gifts

I. *The Christian, as a godly man, will give thanks out of contentment*

- A. "Godliness" is man's response to God (v. 6). By grace, the Christian has become a "godly" man in this sense. Mated to



his piety is one virtue which is the soil from which many other virtues grow — contentment. The Greek word for contentment is the one which the Stoics made famous as their ideal. It implies an inner freedom over all external circumstances as a result of a concentration on things that really matter. When this is experienced in the Christian's life, it becomes the source of a glorious existence and brings "great gain," the gain of a sanctified, Spirit-filled character.

- B. The contented man, the free man, will really be able to give thanks. He will not be inhibited from thanksgiving by any statistical view of blessings. He does not have to count his many blessings one by one. If he has food and clothing (v.8), he has enough, and he gives God thanks for everything. (Contrast this man with the many who cannot figure out why they should give thanks.) The really free man, the contented man, by being freed from overconcern with the things of this life, is in the only position to give thanks for all things. Everything becomes a gift of God, not only the "extras."
- C. In reality this approach to material things is the only sensible one, for we cannot take it with us (v.7). Naked we were born, naked we shall return (Job). "There are no pockets in a shroud." Why, then, strain to heap up things which do not last anyhow? (Hymn 425:3.)

## II. *The Christian experiences the problem of discontent*

- A. Despite the clarity of the goal, to give thanks out of a contented heart, Christians often evidence a lack of thanksgiving because they are afflicted by discontent. Contrast the number of things we murmur about with the things we give thanks for. We want "more." Our materialistic age parades a whole host of gadgets, trinkets, and the like, which we want to have, which other people acquire, for which we envy them. And so "we would be rich" (v.9).
- B. This is a trap of the devil (v.9b). When people are seized by greed and covetousness (discontent in the acute stages), they will do anything to attain a gratification of their desires (v.9b). In fact, the apostle is willing to say that the "love of money is the root of all evil" (v.10a). All kinds of sins grow out of a desire for money which we want to use for the things we love. The moral danger of discontent is grave.

- C. Unchecked, discontent can lead to destruction and perdition (v.9c). Why? Because it causes men to wander from the faith (v.10b). By causing one to lose sight of God in the Lord Jesus Christ, in whom alone there is salvation, the love of money, the reaching after it, brings about eternal ruin. This is the frightful prospect to which our discontent can lead us.

III. *Christians will look to Christ to free them from the sin discontent*

- A. Where can we go for help to develop the contented and free heart, which is the soil of true thanksgiving? Where but to the Lord Jesus, who has promised to make us truly free. We open our hearts to God when we confess our sins of discontent and thanklessness and turn to God's offers of forgiveness in the Lord Jesus. In Christ we learn what is truly of value, of abiding importance—the love of God. This frees us from an attachment to things of this earth.

- B. Christ can free us from bondage because He came to destroy the work of the devil. He did this by making atonement on the cross for all sins, thereby canceling the power of the Evil One to accuse us. His life and death make up the one mighty act of God by which true freedom came. He who by faith gives himself to God in trust shares in this freedom.

Therefore we can truly give thanks today. No one who has been freed by the liberating act of God in Christ can labor in a bondage to earthly things. No one can hesitate in his thanksgivings because he can count only a few blessings. We have been given a life in God. All that we receive is a wonderful gift of God. Truly, "godliness with contentment is great gain," and the gain is this that we thank God for everything.

Yonkers, N. Y.

RICHARD KOENIG

## THEOLOGICAL OBSERVER

### CHAPLAIN DISAGREES ON "ARMED FORCES RELIGION"

Under this heading the *National Lutheran* (May—June 1957) publishes a letter of Harry F. Coder, Chaplain (Lt. Col.) U.S. A., in which he takes issue with an article, declaring that the U.S. armed forces are developing a religion of their own. He writes, in part: "In my sixteen years of service I have been a Reserve Chaplain on active duty and a National Guard Chaplain on extended active duty, but never in all my experience have I been ordered to do anything that would offend my conscience as a Lutheran pastor in uniform. In every assignment I have been encouraged to hold a Lutheran service. Of course, if we are weak-kneed and lack the courage of our conviction, we must expect to be taken advantage of. Take the matter of holding a Lutheran service at an Army post. Regulations state that a chaplain will minister to all men of his unit by his own personal ministry or by arranging services of other faiths as far as he is able. No chaplain can be ordered to conduct or participate in a service not in accord with his denominational practices. I have attended the Army Chaplain School three times during my career, and it is true that a General Protestant Devotional Service is held regularly. But no chaplain is forced to attend contrary to his conscience. He may have private devotions of his own or with chaplains of his own faith, and I have never seen any compulsion about the program. Materials for the curriculum of a Post Sunday school do present a problem. In fairness to the children of other Protestant faiths no one denomination can insist that its materials be used exclusively in a union school, but this need not prevent a conscientious Lutheran chaplain from organizing his own instruction classes. I have such a class under my guidance and expect to have many more. It is the church's responsibility and not the Army's to see that chaplains, who represent the church, are not weak-kneed and vacillating. We know what our faith is; and it is for us to be true representatives of our church."

JOHN THEODORE MUELLER

### SECOND CENTURY REFERENCES TO THE MOTHER OF JESUS

*Religion in Life* (Winter, 1956/57), under this heading, offers an article in which the writer analyzes the teachings of the early church fathers concerning the Virgin Mary and finds that they do not coincide with the modern Roman Catholic dogmas of Mary's immaculate conception and assumption. But neither do they justify Protestant indif-

ference. In the bull *Ineffabilis Deus* it is asserted that Mary "by divinely given power utterly destroyed the force and dominion of the Evil One," and in the bull *Munificentissimus Deus*, that "since the second century, Mary has been designated by the holy Fathers as the new Eve who . . . is most intimately associated with Him [the New Adam, or Christ] in that struggle against the infernal foe which finally . . . resulted in that most complete victory over sin and death." In summing up his findings, Dr. Stephen Penko, a Presbyterian minister, writes *inter alia*: "In contrast to the common Protestant belief, Mary as mother of Jesus does have an important role in the early Christian theology. Jesus received the human form out of her. Thus she represents the *human* element at the birth of the Savior. In consequence of this belief, in the thinking of the early Fathers, Mary is connected always with the *physical* side of Jesus' life (both italics in the original). The Fathers referred to her only in those passages which, in some form or other, dealt with the problem of the human side of Jesus. All references to Mary were made only in connection with Jesus. She had no characteristics or qualities that would be of any value in themselves. This is particularly true of her conception in a virginal state, which is the *signum incarnationis* and of her motherhood. . . . There is absolutely no clue that would indicate the presence of any knowledge of the Roman Catholic doctrines of [her] 'immaculate conception' and 'assumption.'"

JOHN THEODORE MUELLER

#### BRIEF ITEMS FROM "RELIGIOUS NEWS SERVICE"

*St. Paul, Minn.* — Archbishop William O. Brady has asked Roman Catholics of the St. Paul archdiocese to help eliminate "abuses" which, he says, have crept into the system under which lay people make offerings and ask priests to offer Masses for them. He called on his people to "ignore" all magazine advertisements from Mass leagues, Mass foundations, and Mass associations which solicit offerings. The archbishop wrote in his weekly column in the *Catholic Bulletin* he fears "that many people respond to such advertisements expecting that their offerings will be accepted as gifts for Masses to be celebrated."

"But," he said, "the fine print promises only 'a remembrance in our Masses' and that, beloved brethren, you already have every day from every priest who celebrates Mass anywhere and at any time. . . ."

"If you wish a Mass to be offered, then ask such offering where you can see the priest accept it, where you know he will record it, and where you understand that both priest and archbishop are careful to make the records, check the duties, and discharge them. . . ."

*Minneapolis, Minn.*—The 9,331-member National Evangelical Lutheran Church is considering the possibility of merging with the two-million member Lutheran Church—Missouri Synod. At its annual convention here, the denomination instructed its committee on doctrine and practice to continue negotiations with the Missouri Synod and report back at next year's meeting.

The denomination, of Finnish background, is affiliated with (but not a member of) the Lutheran Synodical Conference, made up of the Missouri, Wisconsin, Slovak, and Norwegian Synods. It has altar and pulpit fellowship with these Synods.

*Omaha, Nebr.*—The 98th annual synod of the Augustana Lutheran Church here adopted a resolution declaring it to be "the official position of the Church that no Lutheran should enter an agreement imposed by Roman Catholic canon law where the promise is made to rear children in a faith that he himself cannot accept."

*Mankato, Minn.*—The Norwegian Synod of the American Evangelical Lutheran Church may change its name to "The Evangelical Lutheran Synod." At its annual convention here, the church, which has a membership of 12,000, submitted a referendum on change of name to its congregations. If three fourths of them approve the change, the new name must be ratified at the 1958 convention. The Norwegian label in the name has been a handicap in mission fields, some delegates claimed.

In another action the delegates overwhelmingly defeated a memorial to break off relations with the Lutheran Synodical Conference, of which it is a member with the Missouri, Wisconsin, and Slovak synods. However, it declined to lift an earlier suspension of relations with the Missouri Synod. The synod's committee on intersynodical relations was asked to continue its study of whether the four synods in the Synodical Conference are in doctrinal agreement and to seek to remove any obstacles to unity.

Rev. Milton Tweit, St. Peter, Minn., moved up into the synod presidency, succeeding Rev. Milton H. Otto, Lawler, Iowa, who resigned when he became professor at Bethany Seminary in Mankato. Named to succeed him as vice-president was Rev. Julian G. Anderson, pastor of Hiawatha Lutheran Church, Minneapolis.

*St. Louis.*—Resolutions calling for global expansion of the Lutheran Hour broadcasts and additional U.S. stations for the Family Worship Hour program were adopted by the Lutheran Laymen's League at its 40th anniversary international convention here. The Lutheran Hour,

a world-wide Gospel radio program, and the Family Worship Hour, a 15-minute daily devotional program, are sponsored by the League, an affiliate of The Lutheran Church—Missouri Synod. The Lutheran Hour enters its 25th broadcasting season this fall. Delegates also passed a resolution calling for a study by the League of placing "preaching through the press" ads in newspapers.

Highlight of the convention was a Lutheran Hour rally attended by some 2,500 persons. It featured a pageant-tableau depicting the 40-year history of the 100,000-member League. Principal speaker was Dr. Oswald Hoffmann of New York, preacher on the radio program.

The convention's keynote address was made by Dr. John W. Behnken of St. Louis, President of the Missouri Synod. He spoke on the meeting's theme: "Building with Christ."

Addressing a convention dinner, Senator Stuart Symington (D.—Mo.) called for ultimate "peace through disarmament" to end the "atomic stalemate." The Senator, former secretary of the Air Force, said he was "worried" about America's plans "to concentrate almost entirely on all-out war as the only alternative to all-out peace, because if the Soviets continue to nibble successfully with their various limited wars, ultimately they will endanger the free world."

*New York.*—Baptized Lutherans in Latin America total approximately 750,000 persons of the estimated total population of 170 million, according to new statistics issued here. The survey, covering 21 countries, shows Lutherans gathered in 1,659 congregations and 430 "preaching stations." They are served by 464 full-time pastors, 51 missionaries, and "several itinerant ministers." Six of the "parent" churches are U.S. Lutheran church bodies, with the remainder either German or Scandinavian.

The figure represents about 16 per cent of the total estimated Latin American Protestant population of 4,800,000. According to latest statistics, 95 Protestant churches and agencies, employing approximately 4,000 missionaries, are working the area. The number of pastors and missionaries compares with 31,000 Roman Catholic priests and 75,000 "religious"—nonordained church workers serving the predominantly Roman Catholic countries.

These figures, the first tabulation of Lutheran strength "south of the border" in two years, were compiled in a mail survey of churches and mission stations by the Department of Lutheran Co-operation in Latin America of the National Lutheran Council. Announcing survey results, Dr. Stewart W. Herman, department executive director, cautioned they should be used as "an indication of the size of the Christian task

which still confronts us rather than as an exact record of what has already been accomplished." He said that gathering the material had been very difficult in some of the larger countries in which congregations are widely scattered.

A breakdown of the tabulation shows that in eight countries the major Lutheran church is a co-operative body designed to bring together Lutherans of various linguistic and ethnic origins. Referred to as "European Diaspora," they were organized under a program launched five years ago by the Lutheran World Federation's Latin American Committee. Today well over half are nearly self-supporting "Diaspora" churches and are located in Colombia, Ecuador, Peru, Venezuela, Mexico, Costa Rica, El Salvador, Nicaragua, and Honduras.

The survey reveals that the greatest Lutheran strength numerically is in Brazil, with 601,998 baptized members in 1,347 congregations, or approximately 80 per cent of all Lutherans in the Southern Hemisphere. Of these 504,811 persons are gathered in 904 congregations and at 227 "preaching points" of the Evangelical Church of the Lutheran Confession, a church predominantly of German origin, now an independent and autonomous body. An additional 95,000 are members of 443 congregations of the Lutheran Church of Brazil, originally established by The Lutheran Church—Missouri Synod of the United States.

Second highest Lutheran membership is in Argentina, with 91,000 members, of whom the majority are in three church bodies with a total of 182 congregations and 92 "preaching points." The remainder are members of scattered congregations of Scandinavian churches.

Smallest Lutheran group in Latin America is in Honduras, with 50 members in one congregation served by an "itinerant ministry."

U.S. Lutheran churches working in the area, in addition to the Missouri Synod, are the United Lutheran Church in America, the American Lutheran Church, the Evangelical Lutheran Church, and the Augustana Lutheran Church. Of these the largest congregations have been established by the Missouri Synod and the United Lutheran Church in America. The Missouri Synod, in addition to the 95,000 members of the church it established in Brazil, also has 16,000 members in 93 congregations in Argentina, making it the second largest in the country. It is outnumbered only by the 70,000 member La Plata Church, a German body which includes a small number of Reformed Church members in a predominantly Lutheran membership.

The largest concentration of the United Lutheran Church in America is in Argentina, with 3,766 members in 19 congregations. In addi-

tion to this the ULC also supports churches in British Guiana, 7,000 members in 44 congregations; Puerto Rico, 4,000 members in 16 congregations; and the Virgin Islands, 2,000 members in 6 congregations.

Other U.S. church bodies in Latin America are the Augustana Mission, with 60 members in two congregations in Uruguay; the American Lutheran Church, with 325 members in 12 congregations in Mexico; and the Evangelical Lutheran Church, with 465 members in six congregations and at nine preaching points in Colombia. The World Mission Prayer League, a North American faith mission, also has congregations in Brazil, Bolivia, and Ecuador.

The majority of the remainder of Lutherans in the Southern Hemisphere are of either German or Scandinavian ancestry. They are members of congregations established by their home churches. Most of these churches are served by pastors assigned by the "home church," which in many cases also allocates funds. About half retain both the tradition and the language of the home church.

Dr. Herman noted that increased Lutheran expansion is required in order merely to maintain the present ratio in relation to population. It has been predicted that the present population of 170 million will shoot to 300 million within the next two generations—the highest increase rate in the world because of the high birth rate and the rapidly declining infant mortality rate. Population increase in Latin America since 1920 has been 82 per cent as compared with the total world population growth of 33 per cent during the same period. Protestant population since 1925 has increased from 700,000 to the present estimated 4,800,000.



## BOOK REVIEW

*All books reviewed in this periodical may be procured from or through Concordia Publishing House, 3558 South Jefferson Avenue, St. Louis 18, Missouri.*

**EPICURUS AND HIS PHILOSOPHY.** By Norman Wentworth De Witt.  
Minneapolis: University of Minnesota Press, 1954. 388 pages. Cloth.  
\$6.00.

This interpretation of Epicureanism is compiled by a man who knows the sources and handles them with mastery. It is the only readily available detailed account of Epicurus' thought in English. De Witt feels that Epicurus has been handled unfairly by both ancient and modern critics and that the great contributions that Epicureanism made to the progress of thought and religion have been obscured. De Witt perhaps goes too far to the other extreme and sees Epicureanism exerting influence in somewhat unlikely places. Thus he has 1 Thess. 5:3 directed against the Epicureans, since "peace and safety" is an oft-repeated catchword of theirs. This would seem to regard the influence of the Old Testament prophets as nil, though the same ideas appear in them (for example, Jer. 6:14). Again, Epicurean influence in the use of the opposition flesh-spirit is highly improbable, not only from the side of Greek philosophy but also in the light of the Qumran scrolls. Although in Athens Paul met the Epicureans and their opposition to the doctrine of the resurrection, 1 Cor. 15:54, 55 is still not to be regarded as a satirical quotation from, or reference to, Epicurean doctrine, since the Old Testament influence is again the dominant one. Finally, to assume that Celsus was an Epicurean because Origen called him one is to miss the point. This is a good example of the term used as an insult to describe one who was actually a Platonist.

De Witt's volume could have been made more usable by an *index locorum* of the Epicurean passages discussed, if not of others. The volume is valuable, if only because it will cause New Testament scholars to do what De Witt calls for (p. 358), that is, study the New Testament for traces of the language and thought of Epicurus. EDGAR KRENTZ

**THE STUDY OF MISSIONS IN THEOLOGICAL EDUCATION.** By Olav Guttorm Myklebust. Volume I. Oslo: Forlaget Land og Kirke, 1955. 459 pages. Paper. Price not given.

With this survey the Norwegian Egede Institute is filling a longfelt need for a thoroughgoing study on the place of missions in theological education. In addition to the high traditions of scientific European scholarship, it breathes the kind of zeal it takes for a nation of only three million people to send out 1,000 missionaries.

This study begins with Ramon Lull and his namesake Ramon de Peña-

fort, founder of the medieval mission to Jews and Mohammedans and the man who, so one tradition says, requested St. Thomas Aquinas to write his famous *Summa contra gentiles*.

Missions were very slow to find a place in Evangelical theological thought. Gerhard reflected his day when he said: "Mandatum praedicandi evangelium in toto terrarum orbe cum apostolis desiit." Justinian von Welz (1621 to 1668), the great lay advocate of missions in the seventeenth-century Lutheran Church, met with overwhelming opposition in presenting his plan of enlisting the universities in the task of world evangelization. In the next century things improved greatly with the founding of the *Collegium Orientale Theologicum* at Halle in 1702 by August Hermann Francke.

The year 1867 is pivotal in Myklebust's investigation, since it saw (1) the establishment of the first chair of missions in a theological school, that occupied by the distinguished Alexander Duff of New College, Edinburgh; (2) C. H. C. Plath's proposal before the general conference of the Berlin Mission of an ambitious scheme for establishing chairs of missions in the various German universities; and (3) Rufus Anderson's famed Hyle Foundation lectures at Andover Theological Seminary, "Foreign Missions: Their Relations and Claims," the first lecture course of its kind in America.

The year 1910, the terminus of the period covered in this first volume, is also of great significance. It marks the end of the period of "expression" and the beginning of the era of "expansion" in the penetration of missions into theological curricula. It saw both the passing of that great student and teacher of missions, Gustav Warneck, and the assembling of what has been called "the most representative and creative conference in missionary history," the Edinburgh assembly of 1910.

Leaders in missions and theological education will give close scrutiny to this scholarly and careful study and will look forward with keen anticipation to Volume II.

W. J. DANKER

**DIE AUSLEGUNGSGESCHICHTE VON I. KOR. 6,1—11: RECHTS-  
VERZICHT UND SCHLICHTUNG.** By Lukas Vischer. Tübingen:  
J. C. B. Mohr (Paul Siebeck), 1955. 139 pages. Paper. No price  
given.

This is more than the historico-exegetical inquiry into the meaning of a Biblical text that the main title promises. As the subtitle indicates, it purposes to investigate on the basis of a *locus classicus* a perennial problem of Christian ethics. Vischer's own careful exegetical analysis is a preface to a history of the exegesis of this passage and of the changing attitudes toward the basic ethical problem from the primitive church to the present, with a separate chapter devoted to each century from the sixteenth to the twentieth. As far as it goes, this study is most useful. It might have gone farther; for one thing, the modern literature cited is

almost exclusively German. Again, in portraying B. Martin Luther's point of view Vischer does not avail himself of the insights of the Large Catechism (I 279—280), in which the "last stage of admonition" involves haling the offender before a civil or spiritual court. Among the "representatives of Lutheran Orthodoxy" (pp. 82—84), Vischer might well have included, in addition to Flacius, Erasmus Schmidt, and Calov, the Formula of Concord (SD XII 19); Martin Chemnitz, *Loci theologici*, Part II, "*De vindicta*"; and John Gerhard, *Loci theologi*, XXIV, Article II ("*De iudiciis*").

ARTHUR CARL PIEPKORN

**IST I. KOR. 3,10—15 EIN SCHRIFTZEUGNIS FÜR DAS FEGFEUER?**

By Joachim Gnika. Düsseldorf: Michael Triltsch Verlag, 1955. 133 pages. Paper. DM 6.80.

Is 1 Corinthians 3:10-15 a Biblical proof-text for purgatory? No, says Gnika. "The reinterpretation [which explains the fire as a cleansing rather than as a testing] is not possible without a very free treatment of the Biblical text. . . . The impossibility of this interpretation necessarily follows from the fact that St. Paul holds up to view two very different rewards (v. 14 f.). The interpretations which, from the patristic period on down to Nicholas of Lyra, try to tie up [this passage] with the cleansing fire of purgatory . . . have been achieved on the basis of a false approach and are consequently unjustified" (pp. 117, 118). The great virtue of this fascinating exegetical-historical inquiry—which the Roman Catholic theological faculty of the University of Würzburg accepted as a *Preisarbeit* and which is printed with diocesan sanction—is that Gnika has patiently brought together almost every significant utterance of Eastern and Western doctors on this much controverted passage down the alphabet from Aphraates to Werner of St. Blaise and down the centuries from Clement of Alexandria to the Council of Ferrara-Florence. His own careful commentary at the end seeks to do justice to the lexicographical, grammatical, and syntactical materials, to the Pauline context and Biblical parallels, and to the insights of the Fathers.

ARTHUR CARL PIEPKORN

**THE BIBLE AS HISTORY: A CONFIRMATION OF THE BOOK OF BOOKS.** By Werner Keller. New York: William Morrow and Company, 1956. xxv and 452 pages. Cloth. \$5.95.

Beginning with a description of the ancient nations of the Fertile Crescent, this well-written book covers the whole span of Bible history from the time of the patriarchs through the New Testament writings, detailing and evaluating the pertinent archaeological discoveries as it goes along, admirably collating the Biblical account with the voice of history and archaeology.

The style bears the marks of first-class journalism—easy to read, free of impressive scholarly baggage and encouragingly optimistic. Though

some problems may have been solved by oversimplification, the book will be welcomed by serious students of history and archaeology as well as by the busy pastor and parish school teacher.

Orderly arrangement, good half-tones, many maps and diagrams, and an excellent index add greatly to its reference value.

ARTHUR KLINCK

*AN INTRODUCTION TO BIBLE ARCHAEOLOGY.* By Howard F. Vos. Chicago: Moody Press, 1956. 127 pages. Paper. 35 cents.

This concise little book introduces the general reader to the nature and purpose of Bible archaeology, briefly describes how an expedition is organized and conducted, and how its results are evaluated and utilized. It then summarizes the evidence from recent archaeological finds regarding the text, geography, antiquities, kings, and cities of Bible times and closes with a discussion of the apologetic value of recent discoveries.

Conservative in tone, this book will be read with interest by pastors and teachers of religion as well as by an informed laity.

ARTHUR KLINCK

*LOVE, POWER AND JUSTICE: ONTOLOGICAL ANALYSES AND ETHICAL APPLICATIONS.* By Paul Tillich. New York: Oxford University Press, 1954. viii and 127 pages. Cloth. \$2.50.

*BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY.* By Paul Tillich. Chicago: The University of Chicago Press, 1955. x and 85 pages. Cloth. \$2.25.

In these two small volumes a distinguished theologian-philosopher puts three series of lectures into book form and thereby reveals new facets of his thought. Both titles require close attention and at least some acquaintance with Tillich's specialized vocabulary.

The former study investigates the basic meaning of love, power, and justice "as a part of the search for the basic meaning of all those concepts which are universally present in man's cognitive encounter with his world" (p. 2), since the other varied meanings of the three terms are unintelligible "without an ontological analysis of their root meanings" (p. 10). "Life is being in actuality, and love is the moving power of life" (p. 25). "Love is the drive toward the reunion of the separated" (p. 33). "Love is the foundation, not the negation of power" (p. 49). "Love, through compulsory power, must destroy what is against love" (p. 50). "Love does not do more than justice demands, but love is the ultimate principle of justice. . . . Justice in its ultimate meaning is creative justice, and creative justice is the form of reuniting love" (p. 71). The remaining three chapters discuss the socio-ethical and the theological implications of this analysis.

Many of the insights and positions of the latter title are adumbrated in the former. *Biblical Religion and the Search for Ultimate Reality* is

a reply to his critics who contrast Tillich's philosophical vocabulary unfavorably with the concrete imagery of Biblical language. Speaking as a personalist-existentialist philosopher-theologian he stresses the necessity of philosophy in religious thought. "There is no special ontology which we have to accept in the name of the Biblical message, neither that of Plato nor that of Aristotle, neither that of Cusanus nor that of Spinoza, neither that of Kant nor that of Hegel, neither that of Lao-tze nor that of Whitehead. There is no saving ontology, but the ontological question is implied in the question of salvation. To ask the ontological question is a necessary task." (P. 85.)

ARTHUR CARL PIEPKORN

*THE PATTERN OF ATONEMENT.* By H. A. Hodges. London: SCM Press, 1955. 103 pages. 9/6.

Hodges, professor of philosophy in the University of Reading, finds little support for the doctrine of vicarious atonement in Scripture. The idea of a satisfaction made to God by someone other than the offender he considers absurd. He holds that the true formula of salvation is not "Christ instead of me" but "Christ in me and I in Him." Accordingly he regards the Tridentine Decree of Justification, Chapter VII, as a true account of justification. Trent, he believes, rightly comes out with the utmost vigor against the doctrine of justification as preached by the Reformers. Hodges recognizes the problem of sin but has not found the right solution for it in Scripture.

L. W. SPITZ

*MANUEL DU LATIN CHRÉTIEN.* By Albert Blaise. Strasbourg: "Le Latin Chrétien," 1955. 221 pages. Paper. \$2.00.

This little volume was originally intended as a preface to its author's large *Dictionnaire latin-français des auteurs chrétiens*. Fortunately, the publisher decided to issue it as a separate volume, thus making an admirable work on Christian Latinity available to a far wider public than could afford the dictionary.

The first sixty-six pages are devoted to a description of the factors that make Christian Latin distinctive. Blaise sees the important marks under five heads: vocabulary, rhetoric, symbolism, figurative language, and *le langage affectif*. In all these areas the distinctive message of the Gospel affected the manner of expression, leavening it with a leaven that took its nature from the necessity of describing extrahuman phenomena in human categories.

The remainder of the book is devoted to syntax. The author stresses the fact that in syntax these writers differ little from pagan Latinists of their day, though neither group measures up to Ciceronian standards—standards that Blaise rightly rejects as nondeterminative. The influence of the Greek Bible is seen often. Blaise ranges all over the early centuries of the Christian era for examples to illustrate his book. These examples would be much more useful with an *index locorum*. He is to be com-

mended for describing when systematization into grammatical categories might prove to be a Procrustean bed. An excellent bibliography of eleven pages is worth the price of the book. No one concerned with the Latin of the church will fail to learn from this volume. Much more valuable than its modest dress might lead one to assume, it deserves wide use by theologian and philologist alike.

EDGAR KRENTZ

*THE LOVE ETHIC OF D. H. LAWRENCE.* By Mark Spilka. Bloomington: Indiana University Press, 1955. Cloth. \$4.00.

A member of the English faculty at the University of Michigan gives a sympathetic analysis of the novels of the controversial Englishman whose major works were published in the twenties and are still being edited.

For Lawrence "the very goal of life is the achievement of organic being" through the blood intimacy of phallic marriage. But, as Spilka shows from the major novels, *Sons and Lovers*, *Women in Love*, *Lady Chatterley's Lover*, Lawrence's organic vitalism always moves toward creative ends, communion in labor, in the cosmos, among friends. Any Freudian analysis is oversimplification; rather there is in Lawrence a "frontal attack on Freudian psychology," not from moralistic but from organic grounds.

Because sexual marriage is so central for Lawrence's wholeness of life, he is sharply critical also of any spiritualized Christianity which fails to preach the whole truth: Christ crucified *and risen*. Spilka concludes that although Lawrence wanted to revitalize Christianity by paganizing it, he is "almost a Christian."

Even if a Christian is less optimistic about this pantheistic vitalism, this volume remains an excellent introduction to Lawrence. Pastors involved in marital counseling and theologians involved in the doctrine of creation will be stimulated by Lawrence's holistic principle to search the Biblical Word anew. Here again is another prolegomenon for the Christian doctrine of man.

HENRY W. REIMANN

*MEN WHO SHAPE BELIEF.* By David Wesley Soper. Philadelphia: The Westminster Press, 1955. 224 pages. Cloth. \$3.50.

In *Major Voices in American Theology* (1956) Soper discussed Edwin Lewis, Ferré, Calhoun, Tillich, and the Niebuhrs. This second volume introduces eleven more American theologians. In the "central trend," which sees "God as the Lord of history," he introduces the theologies of James Luther Adams ("history and hope"), Douglas V. Steere ("practical mysticism"), John A. Mackay ("ecumenical"), Walter Marshall Horton ("liberal classicism"), John C. Bennett ("social revolution"), Wilhelm Pauck ("crisis and continuity"), and Harris Franklin Rall ("rational faith"). "Alternative trends" cover the systems of W. Norman Pittenger ("Church-centered"), Louis Berkhof ("Biblical literalism"), Henry Nelson Wieman ("exclusive immanence"), and the late Edgar Sheffield Brightman ("theistic finitism"). In comparing this second volume with the first, this reviewer is tempted to say that Soper has here written about almost twice

as many theologians almost half as well. The treatment each theologian receives is necessarily not only briefer but also more superficial; the occasional bon mot that added spice to the first volume often turns up as an irritating wisecrack in the second; the lapses are more frequent (for instance, "Glessen" for "Giessen," p. 98; "Armenius" for "Arminius," p. 158; the predicate "Lutheran" for the "idea that the present world must be destroyed to make possible an entirely new creation," p. 160; "Wobberminn" for "Wobbermin," p. 164). It is greatly to be regretted that so necessary a survey, which Soper could easily have made so good, is not a great deal better.

ARTHUR CARL PIEPKORN

*BUDDHIST TEXTS THROUGH THE AGES*, ed. Edward Conze. New York: Philosophical Library, 1954. 322 pages. Cloth. \$6.00.

This comprehensive anthology of Buddhist scriptures has been designed as a companion volume to Conze's masterful *Buddhism: Its Essence and Development*. This is not a mere collection of existing translations. Many texts appear in translation for the first time, notably those from the Tantras. All the texts have been newly translated from the original Pali, Sanskrit, Chinese, Tibetan, Japanese, and Apabhramsa. Sources include Theravadin, Mahayana, Tantra, and Chinese and Japanese writings. The last-named are marshaled under the distinguished name of Arthur Waley, celebrated scholar and poet. The collection reflects the important role played by Tantric influences in pan-Indian religion, including Buddhism.

It is difficult to absorb the flavor and thought patterns of Eastern religions without a generous sampling of their scriptures. No collection of Buddhist texts covering an equally wide range exists in English or any other language. Like Conze's definitive *Buddhism* this anthology is indispensable for the scholar and missionary. The relative absence of forbidding technical terms and a good glossary will encourage the non-specialist to acquaint himself with Buddhist sources.

WILLIAM J. DANKER

*THE DRAMA OF THE BOOK OF REVELATION*. By John Wick Bowman. Philadelphia: The Westminster Press, 1955. 159 pages. Cloth. \$2.50.

Bowman is professor of the New Testament at the San Francisco Theological Seminary. His interpretation of Revelation has aroused considerable interest, because it regards the contents of the book as a drama composed of seven acts which present the Gospel of Christ in its fight with the "Badspel" of Antichristian delusions until at last the millennium reveals Christ as the Victor. Bowman's interpretations of the various scenes of the "drama" are entirely symbolical. As the representative of the Antichristian powers he regards "Neron Caesar." This name has a numerical value of 666. He has supplied a modern translation (which, however, may be questioned in places) and brief expositions of the various scenes,

adapted to a layman's understanding. Bowman does not decide the question as to who the John of the Apocalypse was, but remarks: "No matter who its author be, this book breathes the Spirit of the Lord of Life." While Bowman's statement of the general purpose of the Apocalypse is correct, this reviewer fails to see any advantage of this new symbolical interpretation over other symbolical expositions of the Book of Revelation, and he has often found himself obliged to question the author's statements and views.

JOHN THEODORE MUELLER

*ENTRUSTED WITH THE GOSPEL.* By David A. MacLennan. Philadelphia: The Westminster Press, 1956. 128 pages. Cloth. \$2.00.

A former professor at Yale Divinity School herewith publishes his Warrack Lectures, the Scottish counterpart of the Beecher series at Yale. He pleads for the sense of mandate and of being commissioned. He urges a manner of preaching that befits the great theme of the classic core of apostolic preaching, and he reaffirms the Cross explicitly. A good chapter discusses the personal relation necessary between pastor and people and attempts an analysis of the average listener. He seeks to sensitize the preacher to the anxiety and sin of his people and is remarkably direct in his application of Gospel. Awareness of people, unsophisticated enthusiasm for the Christian Gospel, and a pervading sense of humor help to make this a good book indeed.

RICHARD R. CAEMMERER

*RELIGIOUS FREEDOM IN SPAIN: ITS EBB AND FLOW.* By John David Hughey, Jr. Nashville: Broadman Press, 1955. vii + 211 pages. Cloth. \$3.00.

The author, South Carolina-born professor at the Baptist Theological Seminary in Ruschlikon-Zürich, Switzerland, spent four years in Spain as a missionary. In 1951 he wrote a doctrinal dissertation at Columbia University on "Spanish Governments and Protestantism (1868—1931)." The present work is a revision and expansion of that dissertation.

After discussing the Spanish Inquisition and the Reformation era, the author passes rapidly to the rise of liberalism in the period between 1812 and 1868. Detailed attention is paid to the period of religious freedom from 1868 to 1876, the period of religious toleration from 1876 to 1931, the separation of church and state in 1931, the Spanish Civil War from 1936 to 1939, and Franco's effort to guide the Spanish state in a return to Roman Catholic unity. In the last hundred years the main questions around which the issue of religious freedom has revolved have been the right to worship, the right to evangelize and proselytize, education, burial, marriage.

The book is a factual, scholarly, carefully written plea for religious freedom. Anyone interested in the question of religious freedom, the conflict between church and state, or the efforts of the Roman Catholic Church to control a state in modern times will find this book very much worthwhile.

CARL S. MEYER



*THE PURSUIT OF HAPPINESS.* By R. M. MacIver. New York: Simon and Schuster, 1955. 182 pages. Cloth. \$4.00.

MacIver is a political philosopher who has a distinguished academic record (University of Toronto, Barnard College, and Columbia University) and has written much and well of our American way of life (e.g., *The Web of Government*). He is now in retirement, and the present volume is his first, belated venture outside his own technical field.

This volume consists of beautifully written essays on the meaning of life in an attempt to give body to a phrase that first received political status in the Declaration of Independence. As such this is the work of a gentle humanist. Unhappily he also undertakes to discuss religion within the framework of literature, the arts, and philosophy. One can only feel sad that he did not take the time to discover more of what is going on in Christian theology. Otherwise he might not have written his chapter on "The Future of Religion" as he did; for he could not seriously have said: "So, while the other modes of creative expression move freely to new developments and bring forth new products with the changing times, the religious sense is imprisoned in its own past" (p. 155). By coincidence we read through E. Gordon Rupp's *The King of Glory* just before tackling MacIver's book. One might wish that the author of *The Pursuit of Happiness* had read it also. We believe it would have thrilled him. It might even have brought him to the insight of George Bernard Shaw that "the New Testament is more recent than this morning's newspaper."

MARTIN H. SCHARLEMANN

*THE COMPLETE WRITINGS OF MENNO SIMONS.* Translated by Leonard Verduin; edited by John Christian Wenger. Scottsdale: Herald Press, 1956. 1092 pages. Cloth. \$8.75.

This edition of the writings of Menno Simons (c. 1496—1561) includes all the writings printed in the editions of 1646, 1681, 1871, and 1876—81 and also some writings not included in these editions. The English translation was made from the *Opera omnia theologica* of 1681, with constant reference to the *Opera* of 1646. The editor added the writings from other sources and arranged all of them in chronological order. A biography of Simons by Harold S. Bender is included. While a few of the teachings of this influential early leader are no longer generally held by Mennonites (e.g., on the incarnation), the majority (e.g., Christian separation and nonconformity to the world, love and nonresistance, baptism of believers only, holiness of life, perseverance) are still held. The book should be valuable to students of contemporary religious bodies as well as of the early Anabaptist movement.

ERWIN L. LUEKER

*PSYCHICAL RESEARCH.* By R. C. Johnson. New York: Philosophical Library, 1956. 176 pages. Cloth. \$2.75.

"I venture to think," writes the Australian author in the preface, "that the next century will be notable to posterity for two things—(1) that

nuclear energy compelled men to find an alternative to war, and (2) that a widening recognition of the importance of psychical research changed the whole climate of thought." After a brief survey of the history of psychical research he discusses telepathy and clairvoyance, recognition and retro-cognition, psychometry, psychokinesis and poltergeist phenomena, materialization phenomena, apparitions and hauntings, mediumship, and the problem of survival. The documentation is careful; the approach is that which one would expect from a scholar who holds an M. A. from Oxford and a D.Sc. from the University of London. In his concluding chapter he sees psychical research furnishing new laws and energies to science, new methods of diagnosis and treatment to medicine, new relevant data to psychology, and—although he regards any relationship between psychical research and religion as "quite remote" (p. 171)—as creating a climate of opinion which "should be much more sympathetic and open to consider the data of revelation" (p. 172).

ARTHUR CARL PIEPKORN

*UNDERSTANDING AND COUNSELING THE ALCOHOLIC.* By Howard J. Clinebell, Jr. New York: Abingdon Press, 1956. 252 pages. Cloth. \$3.75.

This is a good book about the sickness called alcoholism, written for the person who is confronted with the spiritual and practical issues in counseling alcoholics. In concrete and definitive manner the author deals with the understanding of this complex illness, presenting three different religious approaches to it. He evaluates each approach and gives a psychological analysis of how each works. He contrasts the religious and non-religious solutions to the problems involved and shows how religion provides an adequate spiritual and psychological substitute for alcohol.

In delineating the minister's approach to alcoholism, the book discusses the ethical problem involved, some principles for counseling, how to help the family concerned, and how to work preventively.

Ministers, family counselors, teachers of adult Bible classes, and all others who recognize the growing seriousness of the problem will welcome this comprehensive, readable study of the sickness of alcoholism.

Seldon D. Bacon, director of the Yale University Center of Alcohol Studies, says of the book: "It is without question the best book on this phase of alcoholism yet to appear and is one of the best books on alcoholism in general which has been published in a decade."

HARRY G. COINER

*FADS AND FOIBLES IN MODERN SOCIOLOGY AND RELATED SCIENCES.* By Pitirim A. Sorokin. Chicago: Henry Regnery Company, 1956. 357 pages. Cloth. \$10.00.

It has long been an indoor sport with social scientists to cut down certain of their numbers with the most damning of indictments: "He's

nothing but an arm-chair theorist." The worm has turned. From the Olympian heights of his Harvard Research Center in Creative Altruism, Pitirim Sorokin has released a counterblast which apparently has been building up for years. He slashes at "The Illusion of Operationalism," "Testomania," "Quantophrenia," and "The Grand Cult of Social Physics and Mental Mechanics." He blasts not only excessive testing based on sham mathematical values but also many of the current psychological "yarns" of Jung and Freud. When the initial furor ends, the final judgment should be that Sorokin's objections heighten a real danger in current social research. Certain materials cannot be quantified. There remain the rich qualitative depths of corporative life. Above all, modern researchers need a total orientation to the wealth of social wisdom which existed before they took their first course in statistics. Recommended reading for the growing number in our circles who are sensitive to the contributions of the social sciences.

DAVID S. SCHULLER

*THE JUNIOR: A Handbook for His Sunday School Teacher.* By Marjorie Elaine Soderholm. Chicago: Moody Press, 1956. 95 pages. Paper. \$1.00.

Graded lessons call for departmentally graded teacher-training courses. Here is an excellent, practical, and sorely needed training course for teachers of Juniors—ages 9 to 11, or Grades 4 to 6. What Junior is determines to an important degree the aims, materials, and methods employed in teaching him. Junior's characteristics and attitudes must be taken into account if teaching him is to be a satisfying experience for both the teacher and the pupil. The course is designed for twelve training sessions. It emphasizes methods, not merely to help Junior to apprehend facts with interest but also to lead him to Christ, to help him worship, pray, confess sins, serve Christ, and acquire love for, and skills in, Bible study. Try it as a course supplementary to the Concordia series. We predict that you will like it. Also principals of elementary schools will do well to provide copies for their teachers of juniors.

A. G. MERKENS

*WHEN IRON GATES YIELD.* By Geoffrey T. Bull. Chicago: Moody Press, 1956. 254 pages. Cloth. \$3.00.

*CHINAMAN'S CHANCE: The Story of Harry Liu of the Pocket Testament League.* By Harry Liu and Ellen Drummond. Chicago: Moody Press, 1956. 143 pages. Cloth. \$2.50.

*GREAT PERSONAL WORKERS.* By Faris Daniel Whitesell. Chicago: Moody Press, 1956. 191 pages. Paper. 50 cents.

These three books, all from the Moody Press, contain the stories of Christian workers today and yesterday.

Geoffrey Bull, a young British missionary, tells the dramatic and moving story of his life and work in Tibet in 1950, the invasion of Tibet by the

"Chinese People's Liberation Army," his arrest and three years and two months of captivity by the People's Government of China, the notorious system of "brainwashing," and his miraculous release. This book presents a twentieth-century echo of first-century persecution.

The story of Harry Liu is a testimony to the providence of God in preparing him and keeping him for Christian service. Mr. Liu traces his story from his birth, of devout Buddhist and Confucianist parents, at I-tu on the Yangtse River in China, to his world-wide service with the Pocket Testament League. The story is well written and easily read.

*Great Personal Workers* is a compilation of the life and work of eleven missionaries who were especially active in the field of personal evangelism. The eleven chapters include D. L. Moody, R. A. Torrey, Will H. Houghton, and H. C. Mabie. The last chapter records additional principles and methods of personal work practices. This book is one of the Moody Pocket Books.

J. P. KRETZMANN

*MAN IN THE MIDDLE.* By James A. Pike and Howard A. Johnson. Greenwich: The Seabury Press, 1956. 118 pages. Cloth. \$2.25.

Here is a book that will stimulate the preacher's awareness of problems in the areas of the seven deadly sins and of original sin. In their trialogue form these conversations of a soul with his tempter and with his guardian must have been exciting to hear at Sunday Evensong in the Cathedral of St. John the Divine in 1954, and they are fascinating reading today. They would not seem to be very helpful to the man who has only the problem and no answers, but they should help the preacher who knows the answer in Christ Jesus but has difficulty in centering the problems.

GEORGE W. HOYER

*THIS IS GOD'S DAY.* By Reuben K. Youngdahl. Rock Island: Augustana Press, c. 1956. 366 pages. Paper, hard cover. \$2.75.

Lively and practical messages for every day are based on faith in the redemptive work of Christ; it could be explicit more frequently.

RICHARD R. CAEMMERER

*SHOULD THE PATIENT KNOW THE TRUTH?* Edited by Samuel Standard and Helmuth Nathan. New York: Springer Publishing Company, 1955. 158 pages. Paper. \$3.00.

Twenty-four people—doctors, nurses, lawyers, clergymen—have contributed brief answers to the question of the title out of the fullness of their own experience. The treatment of the basic ethical and religious questions is brief. Instead, this is a volume describing the approach that professional people have developed through contact with patients whose prognoses have been bleak.

Dr. Paul D. White, the heart specialist, provides the most lucid and practical description. A few of the authors advocate telling the patient the truth in every case. Most answers revolve about the ultimate value to the

patient in knowing the truth. The clergymen point out the necessity of preparation for death; the doctors urge consideration for the patient's emotional equilibrium. All agree that in practice it's difficult to make up one's mind whether the patient should be told or not.

Since no clergyman escapes this problem of telling or not telling and since multisided approaches, like this one, are rarely written, this volume is worth reading. One can better formulate his own approach in the light of the information given here.

K. H. BREIMEIER

*PRAYER BOOK REVISION IN ENGLAND 1800—1900.* By R. C. D. Jasper. London: SPCK, 1954. vii and 140 pages. Cloth. 13/6.

Mutual liturgical lendings and borrowings between Anglicans and Lutherans inevitably invest every aspect of the Book of Common Prayer of the former with a considerable interest for the latter. The present slight but scholarly volume traces the story of the English Prayer Book during a frequently neglected era, from the early eighteenth-century Latitudinarian efforts at making the Book of Common Prayer acceptable to Dissenters (even at the cost of giving up the doctrine of the Trinity), through the era of the Catholic Revival, to the resultant burgeoning of liturgical studies and the vindication of the 1662 edition at the century's end. With a (very necessary) revision of our own rite in the offing, liturgical scholars in our own communion can read many of the lessons of this book with profit.

ARTHUR CARL PIEPKORN

*MEDITATIONS FROM PORTALS OF PRAYER.* St. Louis: Concordia Publishing House, 1957. 379 pages. Cloth. \$2.50.

This little volume contains 378 meditations by 65 different authors. While ordinarily books of meditations intended for general or popular use are not reviewed in a theological journal, the present volume deserves our making an exception to the rule. This book has value as an historical document. It informs us how people have conducted their family devotions through the course of twenty years; it acquaints us with the subject matter and the theology they have covered in two decades; and it provides evidence of what one denomination has done to encourage its people to hold fast to Biblical truth and to live accordingly. Though not published as an historical document, *Meditations from Portals of Prayer* proves that history is not dull if we see in history and in all that creates history the guiding hand of the Holy Ghost, who makes of Christian people epistles of Christ in the sense of 2 Cor. 3:2-6.

WALTER E. BUSZIN

*CONCORDANCE TO THE LUTHERAN HYMNAL.* Compiled by E. V. Haserodt. St. Louis: Concordia Publishing House, 1956. 682 pages. Cloth. \$4.75.

All pastors and teachers, and many members of our laity, should welcome the publication of this useful and long-needed companion volume

to *The Lutheran Hymnal*. Pastors will want it to help them to select the hymns for the services of worship of their congregations, teachers will need it to select and find fitting hymns for their classes, and our lay people can use it to become better acquainted with the treasures of *The Lutheran Hymnal*. It is evident that the compiler has prepared the concordance with painstaking care. If we take into consideration that the publication of a volume of this kind requires much detailed work and careful checking and proofreading, the price is remarkably low.

WALTER E. BUSZIN

*THE EVANGELISTIC CAMPAIGN*. By George Sweeting. Chicago: Moody Press, 1955. 47 pages. Paper. \$ .75.

The author presents long-range as well as immediate plans for conducting a series of evangelistic services. Some of his suggestions can be incorporated into the more formal atmosphere of Lutheran worship. The reader will be surprised how many of these techniques Lutherans are employing in "area evangelism crusades," or "Preaching-Teaching-Reaching missions."

The author stresses personal witnessing as a complementary strategy before and after the evangelistic services. ARTHUR M. VINCENT

*ADULTS LEARN AND LIKE IT*. By Irene Smith Caldwell. Anderson, Ind.: The Warner Press, 1955. 112 pages. Paper. \$1.50.

This is a book on adult education in the church based upon the premise that "we can most truly help the younger generation by helping adults." Adult education is described as a "real frontier in Christian education today. . . . Too many adult class proceedings are merely 'boring repetitions' and 'pooling of ignorance,' when they ought to be challenging adults to growth experiences and to truly sacrificial service. . . . Adulthood can be the most creative, productive, expectant, and even joyous part of life." While many books on the subject of Christian adult education are more general than specific, this text may be described as pithy. It is an amalgam of the best that has been produced in the field. The material is organized in splendid fashion. Objectives are clearly stated, and methods are practically defined.

HARRY G. COINER

*VOICES FROM HEAVEN AND HELL*. By J. Marcellus Kik. Philadelphia: The Presbyterian and Reformed Publishing Co., 1955. 192 pages. Cloth. \$2.50.

Sixteen monologs presenting studies of Biblical characters ranging from St. Joseph to Herod Agrippa II. Interesting and Biblically factual in most instances, they never quite become sermons. The human situation of the hearer is unrecognized, and the application is meager. Those characters who speak from hell have no recommended action to suggest, and those who speak from heaven are concerned with men on earth only in the last

paragraph. For interest and freshness of presentation on certain occasions the approach of this volume will be stimulating. GEORGE W. HOYER

*FRIENDLY ENEMIES.* Edited by Robert R. Brown. Westwood, N. J.: Fleming H. Revell Co., 1955. 159 pages. Cloth. \$2.50.

This volume, developed from a series of sermons preached by the author at St. Paul's Episcopal Church in Richmond, Va., is a wonderful antidote to the current spate of books recommending Christianity as a means of getting rid of troubles. This volume has a subtitle: "Putting Your Troubles to Work." Here strong faith is not viewed as a help in getting rid of troubles, but troubles are regarded as a help in getting strong faith. Here are stimulating ideas for a helpful evening sermon series.

One wishes for more explicit statements of God's love in the saving Christ as the theological basis of this challenging prescription for making tribulations yield tribute. He shows in fresh, vital pages how troubles work together for good, but assumes more than he states of the "them that love God" and "the called according to His purpose" premises.

GEORGE W. HOYER

*EARLY ISRAEL IN RECENT HISTORY WRITING* (*Studies in Biblical Theology* No. 19). By John Bright. Naperville: Alec R. Allenson, 1956. 128 pages. Paper. \$1.75.

After an introductory chapter on the nature of the problem of investigating Israel's premonarchial history, Bright summarizes and attempts to evaluate the two major post-Wellhausen "schools" of thought on the subject: (1) that of Alt and Noth in Germany, and (2) that of Yehezkel Kaufmann in Israel. Of the two, Bright finds the former the more satisfactory, but nevertheless seriously wanting in certain respects. In a concluding chapter he summarizes his own convictions concerning a sound methodological base for reconstructing Israel's early history.

Naturally most of the debate turns on questions concerning the date, origin, and reliability of the sources used by Biblical historians. Bright repeats and embroiders Albright's three major criticisms of the Alt-Noth school: (1) its exaggeration of the value of form criticism, using it as a means to determine historicity rather than merely as a control over exegesis and interpretation; (2) its dubious principle that etiology was a creative factor in the formation of historical traditions; and (3) its unfounded assumption of *Ortsgebundenheit* for all traditions. Bright adds a fourth criticism: present knowledge of *Traditionsgeschichte* (along which lines most current investigations are carried out) does not permit a reconstruction of Israel's early history with the exactitude that Noth attempts.

This short work reflects not only Bright's scholarly caution and avoidance of generalizations and oversimplifications but also the wholesome

sobriety which is apparent in so much contemporary Biblical scholarship, at least in contrast to that of half a century ago. Theological problems (of which the author is by no means unaware) are, of course, never far from the surface when one undertakes to investigate the "historicity" of Biblical documents; but it can hardly be stressed too much here that Biblical "history" was a far cry from what we know as "history" today, and the conservative student needs to be cautioned against a too facile dismissal of investigations like this as simply a result of intellectual rejection of inspiration, revelation, and so forth.

Certainly, the irenic and positive tone of a work such as this reminds the Lutheran scholar that the issues are considerably different from what they were in the days of Delitzsch and Hengstenberg, and it may invite him to seek at least a minimum of common ground where theological and historical disciplines may join hands in a common task. Thus, in this study, we find a laudable emphasis on Israel's faith and religion as a unifying factor in its history, emphatic acceptance of the substantial reliability of Israel's early traditions, an awareness of the value as well as the weakness of literary criticism, emphasis on archaeology as a control over historical interpretation, and stress on the methodological principle of testing theories one wishes to use for prehistory by applying them to events and situations which are historically altogether controllable (of which the author provides some very striking illustrations).

While Bright seems to doubt that it is as yet possible to write a real history of Israel and thinks we may have to content ourselves with "a more or less flat-surface phenomenological description of her life and culture" (p. 33), his conclusions in the final chapter of the book might well serve as good prolegomena to the methodology required for just such an undertaking.

HORACE HUMMEL

*MODERN APOCRYPHA.* By Edgar J. Goodspeed. Boston: The Beacon Press, 1956. ix and 124 pages. Cloth. \$2.75.

The area of New Testament literature might appear to offer slight possibilities for operators of the old shell game, but Goodspeed's exposé of "biblical" hoaxes assures us that the lambs need not wait long to be shorn. Pastors and laymen who are confronted from time to time with questions concerning "The Report of Pilate," "The Long-Lost Second Book of Acts," and other literary fictions masquerading as ancient documents, will welcome this little volume in which Dr. Goodspeed brings his previous discussions in *Strange New Gospels* and *New Chapters in New Testament Study* up to date. As an antidote against misleading advertising on "The Lost Books of the Bible," chapter 15 is especially useful, and the reader has only himself to blame if, after reading this book, he is taken in by the literary swindler's Brooklyn Bridge, "The Twenty-Ninth Chapter of Acts."

FREDERICK W. DANKER



*A MAN SENT FROM GOD: A BIOGRAPHY OF ROBERT E. SPEER.*

By W. Reginald Wheeler. Introduction by John A. Mackay. Westwood: Fleming R. Revell Co., 1956. 333 pages. Cloth. \$3.95.

Chapter XX of this work has the title "Robert Speer as Seen by His Friends." It is, however, not the only chapter which contains testimonies of friends. The author follows a pattern of bringing laudatory pronouncements about his subject rather than a penetrating analysis of his thought and activities.

Robert E. Speer (1867—1947) served as Secretary of the Board of Foreign Missions of the Presbyterian Church in the U. S. A. for 46 years. He held the position of Moderator of his church one year. He served on many other committees and commissions. Sixty-seven books were written or edited by him.

In Chapter 11, written by his widow, Emma Bailey Speer, two deep convictions which Speer held are discussed: (1) his belief in the virgin birth of Christ, and (2) his belief in the equality of women in the church.

The book is a tribute to a man who was one of the influential figures in the Presbyterian Church in the 20th century. CARL S. MEYER

*OUR CHRISTIAN SYMBOLS.* By Friedrich Rest; illustrated by Harold Minton. 2d enlarged edition. Philadelphia: The Christian Education Press. 80 pages, bibliography and index. \$3.50.

In this handsome volume the author discusses and illustrates, in addition to the conventional symbols of Christian art, cognate items such as worship forms, paraments and vestments, church equipment and architecture. His taste runs in the direction of the illustrative rather than purely symbolic; but his challenge to creativity in symbolism is well taken. The oversimplification of the Trinity (p. 15) and the equation of sign and symbol in the Sacrament (p. vii) suggest caution.

RICHARD R. CAEMMERER

*HOW TO PLAN AND CONDUCT WORKSHOPS AND CONFERENCES.* By Richard Beckhard. New York: Association Press, 1956. 64 pages. \$1.00.

This tight little book, spare as an extended table of contents, is inexpensive enough that every member of a planning committee can have a copy. It handles its subject under these headings: Initial Planning; Fact Finding and Evaluation; Program Development; Conference Preparation; Planning the Conference Operations; Reporting and Follow-Up Action. It should do much to keep people from being merely talked into insensibility at conferences. It's good!

RICHARD R. CAEMMERER

*THE CHRISTIAN AND HIS AMERICA.* By Gerald Kennedy. New York: Harper and Brothers, 1956. 170 pages. Index. Cloth. \$3.00.

Expanded from a series of lectures at Colgate-Rochester Divinity School, this book proposes to set forth the responsibility of the Christian toward

American democracy. Handicaps are the delusions of superman, physical power, and mass conformity. Also in their life in the democratic community Christians are to play their role as pilgrims, priests, prophets, pioneers, pastors, and perfectionists. To those ends Christians are to use their powers to become, to bring forth, and to advance. This scaffold provides opportunity for the literary allusion, Biblical reference, and humor in which Bishop Kennedy is always facile. RICHARD R. CAEMMERER

*HOW REAL IS RELIGION?* By Wilbert Walter Weir. New York: Vantage Press, 1956. 260 pages and index. \$3.75.

A retired authority on soil science, deeply interested since boyhood in the Christian religion, describes his experimental approach to testing the veracity of Bible truth. Taking Luke 11:13 literally, he begs for years for the gift of the Spirit. The result is at times fantastic, and the author does not hesitate to compare his visions of glory, trances, and guidance to the counterparts in the Scriptures. The reader is not repelled by these accounts because of the apparent earnestness of the author and because of a remarkable comprehension of Biblical truth and a theology of redemption worked out evidently by patient study of the King James Version. This is a remarkable story. RICHARD R. CAEMMERER

*CHURCH AND PARISH.* By Charles Smyth. Greenwich, Connecticut: The Seabury Press, 1956. 2d ed. 258 pages and index. \$5.00.

Canon Smyth herewith presents a history of St. Margaret's, Westminster. The church is unique for standing in the shadow of Westminster Abbey and for being legally the parish church of the members of the British House of Commons, whereas the Abbey pertains to the Lords. Practically only vestiges of this function remain since there is no longer a religious test for Parliament; but the parish church reflects the formality adhering to British institutions in general and the relation of the established church to the government in particular. A mass of antiquarian material is offered, together with engaging portraits of great lay and clerical figures in the history of the parish church, among them Henry Hart Milman and Frederick William Farrar. The author displays Anglican tolerance for doctrinal latitude, but implies that liberalism is incompatible with a faithful pastoral ministry, although he grants exceptions (p. 178).

RICHARD R. CAEMMERER

*THE TOUCH OF THE MASTER'S HAND.* By Charles L. Allen. Westwood: Fleming H. Revell Company, 1956. 158 pages. \$2.00.

Twenty-two evening sermons on the miracles of Jesus by a Southern Methodist minister breathe a pastoral acquaintance with people and a simple faith in the power of Jesus and the fact of His miracles. Some accents, such as the concept of the resurrected life, divert from those cus-

tomary among us. Occasionally an individual sermon oversimplifies the faith necessary to appropriate the Savior's power; and very seldom the atoning cross is presented as the Word that works the faith. But the sermons are exemplary in their directness of language, quiet humor, and unquenchable concern for people.

RICHARD R. CAEMMERER

*OUT OF HIS TREASURES: UNFINISHED MEMOIRS.* By William Owen Carver. Nashville: Broadman Press, 1956. ix and 159 pages. Cloth. \$3.00.

William O. Carver was for many years one of the leading professors at Southern Baptist Theological Seminary. There he held the chair of world missions. The incomplete memoirs left by him are much more than anecdotes of his life. They contain the reflections and reactions of a man deeply concerned about the meaning of events.

His comment on the Epistle to the Ephesians may be cited to show his thought (p. 120): "The importance of this spiritual church for insight and understanding of God in history is so great and is so inadequately appreciated that I felt a compelling urge to seek to expound the thought of this Epistle in the hope that all Christians who came to study it would get a new appreciation of the grandeur, the glory, and the challenge of God's plan and purpose for the world in history through the gospel."

CARL S. MEYER

*THE JEWS FROM CYRUS TO HEROD.* By Norman H. Snaith. New York: Abingdon Press, 1956. 208 pages. Cloth. \$2.50.

Terse yet fluent, this latest book of a well-known English Old Testament scholar gives a good picture of the intertestamental period and New Testament times. After tracing the history of the Assyrians, Babylonians, Ptolemies, Seleucids, and Romans in their relation to Israel, the book goes on to discuss the religious trends among the Jews and how these crystallized into the parties and sects with which Jesus and the early church had to contend.

While the reader may not agree with every interpretation or judgment of the author, he will find the book interesting, informative, and challenging. Lists of rulers of the various dynasties of the period, as well as a brief comparative chronology of Jewish kings and prophets and foreign rulers, will be welcome aids to the busy pastor.

ARTHUR KLINCK

*HOW TO WORK WITH CHURCH GROUPS.* By Mary Alice Douty. New York: Abingdon Press, 1957. 170 pages. Cloth. \$2.50.

Someday a book will be written, we hope, which will show how some of the newer, more effective methods of group dynamics may be applied to the work of the church and church school. This is not the book.

HARRY G. COINER

*CHRISTIANITY ACCORDING TO THE WESLEYS.* By Franz Hildebrandt. London: The Epworth Press, 1956. 80 pages. Cloth. 7/6.

We have here the Harris Franklin Rall Lectures of 1954, delivered at Garrett Biblical Institute. Methodism, according to the Methodist, ex-Lutheran author, "is synonymous with scriptural Christianity." To prove it he goes to Wesley's *Notes on the New Testament*, to his *Standard Sermons*, and to his *Hymns on Select Passages of the Holy Scriptures*. (The *Notes*, be it remembered, are based on Johann Albrecht Bengel's *Gnomon Novi Testamenti*.)

Methodism, Hildebrandt urges further, is the simple and practical enforcement of Christianity. Wesley's order of worship, his itinerant system, and his Rules were the means used to make Methodism practical. It is an error, the author says, to stress what the Methodist must not do; another error, to stress what he must do; a third, to regard the Methodist as distinct because of his "experience."

Methodism, the author maintains, is a missionary movement. Wesley's *Journal* is used to show that the theme of the Book of Acts is illustrated in the activities of the founder of Methodism.

Methodism, lastly, in Hildebrandt's analysis, is catholic. It does not insist on a succession of orders. Prayer, the Scriptures, and the Sacraments, these are the means of true catholicity.

The author's exposition, without attempting a systematic treatment of the theological thought of Methodism, is an analysis of much that is good in his denomination; he is fond of quoting Luther and of showing parallels between Luther's thought and the thought of the Wesleys. He has minimized much that is undesirable in Methodism, for example, its emotionalism. The style is interesting, the presentation lively. CARL S. MEYER

*THE EXISTENTIALISTS AND GOD.* By Arthur C. Cochrane. Philadelphia: The Westminster Press, 1956. 174 pages. Cloth. \$3.00.

Cochrane holds that *the* problem for theology today is "that of distinguishing between the various concepts being held by existentialists inside and outside the church and the Christian doctrine of the being of God revealed in Jesus Christ" (p. 7). For Cochrane, as a faithful and committed Barthian, the antithesis is practically reducible to existentialist ontology (represented in this survey by Kierkegaard, Jaspers, Heidegger, Sartre, and Tillich) versus Barthian ontology. (The brief chapter on Gilson's Neo-Thomist "existentialism" is included only to exhibit it as an inadequate Roman Catholic answer to authentic existentialism.) Cochrane sets down the ontologies of the authors under consideration, follows the argumentation by which they arrive at them, and reviews their effects upon theology. He seeks to speak not as a philosopher but as a theologian, although he is profoundly aware of the impossibility of setting forth "a pure and undiluted Biblical faith over against some philosophical or religious faith" (p. 19). As an exposition of Barth's doctrine of God and a Barthian

critique of contemporary existentialism, Cochrane's carefully and succinctly written volume is a welcome work. Notes, selected bibliography, and indices are well done.

ARTHUR CARL PIEPKORN

*INTRODUCING BUDDHISM.* By Kenneth Scott Latourette. New York: Friendship Press, 1956. 64 pages. Paper. 60 cents.

It is increasingly important that pastors and people of the church in the West know and understand something of the great and complex religions of the East, if only to be able intelligently to evaluate and support the work of their own missionaries. This booklet, the third in a series of *Popular Introductions to Living Religions*, is a good place for pastors, lay people, and prospective missionaries to commence studying the Eightfold Path.

When Latourette compares the teachings of the Buddha with those of the Nazarene, he expresses the Christian faith in thoroughly evangelical terms. Many students of the history of religions will, of course, question the validity of the traditional comparative approach, maintaining that any religion can be understood only in its own terms from the inside out. But this booklet is not, in any case, for the advanced student, although even he may welcome the quick survey it affords.

Latourette in 64 pages has made a recondite subject clear and understandable. Only a captious critic would say that it is sometimes a little clearer and more understandable than the subject matter warrants.

WILLIAM J. DANKER

*SELECTED LETTERS OF JOHN WESLEY.* Edited by Frederick C. Gill. New York: Philosophical Library, 1956. viii and 244 pages. Cloth. \$4.75.

Out of the seven decades between 1721 and 1791 no fewer than 2,670 letters of John Wesley—eight volumes full—have survived. Wesley scholar Gill here offers a delightful, lively, and often highly quotable cross section of 275 of them—well-chosen, expertly annotated and, except for the longer ones, completely reproduced. We look over his shoulder as he writes to his mother, his father, and his brothers; to nobility and commoners; to his preachers in Europe and America; to a Roman Catholic priest, Baptist ministers, Anglican presbyters and prelates; to John Bennet, upbraiding him for having stolen the widow to whom Wesley had given his heart; to his high-spirited, competent, and jealous wife, who twice deserted him, accused him of having "lived in adultery these twenty years," and finally died in separation from him; to the Officer of Excise, reporting in response to a demand that Wesley declare his silver: "I have *two* silver teaspoons at *London*, and *two* at *Bristol*. This is all the plate I have at present; and I shall not buy any more while so many round me want bread" (p. 174). Here are historical documents of vast value in depicting the rise of Methodism and the character and personality of the man who was its genius.

ARTHUR CARL PIEPKORN

*COMMUNITY LIFE AND SOCIAL POLICY.* By Louis Wirth. Edited by Elizabeth Wirth Marvick and Albert J. Reiss, Jr. University of Chicago Press, 1956. 431 pages. Cloth. \$6.00.

*THE AMERICAN COMMUNITY.* By Blaine E. Mercer. New York: Random House, 1956. 304 pages. Cloth. \$5.00.

Here are two volumes to aid the perceptive pastor in his understanding and analysis of the community in which he is serving. The first is a series of 25 articles from the pen of Louis Wirth, distinguished sociologist of the University of Chicago. Although death cut short his brilliant career in 1952, he has been judged the most influential of contemporary sociologists. The pastor will appreciate the fact that Wirth was a man of action. His sharp and penetrating insights into the problems of urbanism and minority groups are still fresh today. The professional in the social sciences and history will be excited by his bold sweep beyond the empirical to the deeper strata of sociological theory. The articles—four of which are published for the first time—are organized in four sections: "Community and Society," "The Human Community," "Problems of Social Planning," and "Social Problems and Planning."

In Dr. Mercer's book we have a capable teacher lucidly explaining the process and the conceptual tools with which a sociologist views and analyzes our American society, both rural and urban. Although written primarily for college classes, the book is "designed for the layman interested in the American community." It effectively utilizes the structural-functional frame of reference of Merton. Since the author refers frequently to recent research and thought and adds an annotated list of references at the end of each chapter, the book serves well as an introduction for the man who desires to broaden his social horizons. The book surveys the relation of the community to its function, culture, personality, social status, behavior, and its basic institutions.

DAVID S. SCHULLER

*EXISTENTIALISM FROM DOSTOEVSKY TO SARTRE.* By Walter Kaufmann. New York: Meridian Books, 1956. Paper. 322 pages. \$1.45.

The present anthology, edited, with an introduction, prefaces, and new translations, by Dr. Kaufmann of Princeton University, is not merely to furnish a cultural supermarket where the reader shops around, but, as the editor puts it, also to tell a story and the growing variations of some major themes; the echoes and contrasts ought to add not only to the enjoyment but also to the reader's understanding. With this in mind, he offers selections from the writings of Dostoevsky, Kierkegaard, Nietzsche, Rilke, Kafka, Jaspers, Heidegger, Sartre, and Camus. The difficulty of the task he has assumed is reflected in his explanation that existentialism is not a philosophy but a label for several widely different revolts against traditional philosophy. Most of the living "existentialists," he says, have re-

puddied this label. The reader of this volume may possibly agree with those who hold that the label ought to be abandoned altogether.

L. W. SPITZ

*CHURCH LIFE IN NORWAY, 1800—1950.* By Einar Molland; translated by Harris Kaasa. Minneapolis: Augsburg Publishing House, 1957. vii and 120 pages. Cloth. \$2.00.

In four well-rounded chapters the author presents the main movements and the important personages in the church in Norway in the last century and a half. The Hauge movement, Grundtvigianism, the pietistic orthodoxy of Gisle Johnson, the Inner Mission Movement, the crisis of the 1880's and the conflict over liberal theology, the lay movement, the calm of the 1930's, and the age of Berggrav are the key developments. Although the author has a tendency to gloss over theological differences, he must be commended for his clear delineation of the modern history of an important branch of the Lutheran Church. The preface is by Herman A. Preus.

CARL S. MEYER

*ELIAS HICKS: QUAKER LIBERAL.* By Bliss Forbush, with a foreword by Frederick B. Tolles. New York: Columbia University Press, 1956. xxii and 355 pages. Cloth. \$5.50.

Elias Hicks (1748—1830) is portrayed in this biography as the exponent of the quietist tradition of Quakerism. He opposed the evangelical current within the Society of Friends. He stressed the importance of the inner light, minimized the Scriptures, and held to developing revelation. Theologically he was an adoptionist; he denied the doctrine of the Trinity (not merely the term). Hicks was an outstanding speaker and an able leader. Because of his views a split occurred among the Friends in 1827 to 1828; the Hicksites, today numbering about 20,000, are his followers.

The author, a former chairman of the Friends General Conference, is headmaster of the Friends School in Baltimore. His book is written with an appreciation of the times in which Hicks lived; it makes scholarly use of both printed and unpublished primary sources. Although the sympathies of the author are with Hicks, his account gives a fair presentation of the doctrines of the "Orthodox" Quakers.

CARL S. MEYER

*THE ENGLISH MEDIEVAL PARISH CHURCH.* By G. H. Cook. London: Phoenix House, n. d. 278 pages, 180 photographs, 54 plans, appendices, glossary, indices. Cloth. \$7.50.

This handsome volume may not be as influential at the moment in American church architecture as it would have been 30 years ago in providing detail for the "English parish church" to which many congregations aspired. But even amid the current rash of "functional" and "modern" books this volume will be useful in emphasizing and portraying the organic nature of church architecture, its relevance to time, place, and people, and its testimony to the faith of Christians through the ages. The work is



prodigiously detailed, the photographs adequate and ample. The text discusses history of the parish church, analyzes exteriors, interiors, equipment, design, and materials, and would serve as a Baedeker to an interested traveler in England.

RICHARD R. CAEMMERER

*CHRISTIAN, COMMIT YOURSELF!* By Paul S. Rees. Westwood: Fleming H. Revell Company, 1957. 158 pages. Cloth. \$2.00.

The noted pastor of the Mission Covenant Church and past president of the National Association of Evangelicals publishes ten sermons preached on the "commitments" or personal goals set by his church for its members in a mobilization for evangelism. These are the standard goals of most Christian parishes — doing God's will, overcoming weaknesses, serving in the church, practicing worship and prayer and Bible reading, giving sacrificially, witnessing, and supporting missions. The sermons are well written, with good illustration and detailed development. Most of them omit an extended preaching of the redemptive work of Christ as the power for the will or the gift of the Spirit, although the prefatory prayers are rich in Gospel cues.

RICHARD R. CAEMMERER

*THE SEVEN WORDS FROM THE CROSS.* By Ralph G. Turnbull. Grand Rapids: Baker Book House, 1956. 53 pages. Cloth. \$1.50.

Written by a Presbyterian of Scottish and Canadian background now pastor in Seattle, this slender volume is remarkably theological and evangelical in content. Its unique plan incorporates parallels from the Old Testament as indicating the roots of Jesus' sayings. More pulpits need messages like these.

RICHARD R. CAEMMERER

*PRINCIPLES AND PRACTICE OF PREACHING.* By Ilion T. Jones. New York: Abingdon Press, 1956. 252 pages, lists, and index. Cloth. \$3.75.

In a day of dozens of little books of lectures on preaching, it is refreshing that an experienced preacher and teacher produces a full-dress account of the preaching process, pitched both to the beginner and especially to the man in the field. The author is professor of practical theology at San Francisco Theological Seminary (Presbyterian). He begins his book with condensed but able materials on the theology of preaching and its purpose and discusses the preacher as a person. Outlining, bane both of students and teachers, receives 35 good pages! Gathering of material, style, especially of the "aural" variety, and methods of delivery and speech, all receive patient and interesting discussion. Interesting is the final section on "Building up a Reservoir for Preaching," under which Jones includes planning ahead. The bibliography is ample and wisely includes the preacher as well as preaching. Nobody agrees with everything that a homiletics professor says, but Jones will bat high in any league.

RICHARD R. CAEMMERER



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